

**ROYAL PATRONAGE OF WODEYARS OF
MYSORE TOWARDS MUTTS AND RELIGIOUS
INSTITUTIONS. (1881-1947)**

Thesis submitted to the University of Mysore for the award of the Degree of

DOCTOR OF PHILOSOPHY
in
HISTORY

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FEBRUARY 2021

DECLARATION

I, **MILLATHARA. L**, declare that this thesis titled “**ROYAL PATRONAGE OF WODEYARS OF MYSORE TOWARDS MUTTS AND RELIGIOUS INSTITUTIONS. (1881-1947)**” is the result of research work carried out by me under the guidance of **Dr. ASWATHANARAYANA**, Professor, Department of Studies in History, University of Mysore, Manasagangotri, Mysuru, Karnataka, India.

I am submitting this thesis for the award of Doctor of Philosophy (Ph.D.) Degree in History, University of Mysore, Mysuru. I further Declare that this thesis has not been submitted by me for the award of any other degree or diploma, either in this or any other University.

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CERTIFICATE

I hereby certify that the thesis entitled "**ROYAL PATRONAGE
OF WODEYARS OF MYSORE TOWARDS MUTTS AND
RELIGIOUS INSTITUTIONS (1881-1947)**" is a bonafide research work conducted and completed by **Ms. MILLATHARA.L** for the award of the Doctor of Philosophy in History, under my guidance and supervision. This is an original work, done as per the regulations of the University of Mysore and the contents of this thesis are entirely independent work on the part of the candidate.

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Research Guide and Supervisor

CERTIFICATE

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Date : /02/2021

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LIST OF ABBREVIATIONS

E.C.	:	Epigraphia Carnatica
G.O.	:	Government Order
K.S.A	:	Karnataka State Archives.
M.R.A.	:	Mysore Representative Assembly
Annals	:	The Annals of the Mysore Royal Family
C H	:	Chapter
Hist. of Mys	:	History of Mysore
M.A.R	:	Mysore Archaeological Reports
Mys.Gaz	:	Mysore Gazetteer
P	:	Page
Pa	:	Para
pp.	:	Pages
C.H.Rao	:	C.Hayavadana Rao
Vol	:	Volume

CHAPTER – 1

INTRODUCTION

Mysore being the southern part of India has Charismatic History of thousands of years. Mysore city, the second-largest city after Bangalore in the present-day Karnataka state in south India, was the former capital of the princely state of Mysore. Mysore city has never ceased to be the cultural capital since it was the residence of the Maharajas. It is said that the name Mysore is derived from the word “Mahishur” or “Mahishasurana ooru” which means the town of Mahishasura, a mythical buffalo demon slain by the goddess Chamundeshwari.¹

B.L.Rice described Mysore as follows “It was a land of magnificent hill and forest, presenting alterations of the most diversified and charming scenery. Fertile soil and perennial streams clothe the valleys with verdant cultivation. The sheltered hillsides are beautiful with waving woods, which give shade to numerous plantations of coffee. Higher up are swelling downs and grassy slopes, dotted over with part like groups of trees. Above all the gigantic mountains rear their towering crests in every fantastic form of a peak.

Mysore became the core region of Kannada culture. This is the land of enterprising people and dynamic rulers. For centuries it nurtured the religion, culture, and socio-political institutions. The cultural ambiance and achievements of Mysore earned it the sobriquet Cultural capital of Karnataka. Mysore is called the city of palaces. Society should be grateful to people who have enriched and helped in the welfare of the public. The Wodeyars of Mysore have made immense contributions to

1 The Mysore Gazetteer Vol:1.Chapter 1.page No:1

the enrichment of the state culture. Wodeyars dynasty contributed to the modernization of the state.

The state of Mysore occupies a position physically well defined in the south of India: it has been termed a rocky triangle, a not inapt description. It is a tableland situated in the angle where the eastern and western Ghat ranges converge into the group of the Nilgiri hills of west, south, and east, therefore, it is enclosed by chains of mountains, on whose shoulder the plateau which constitutes the country rests.²

Mysore under Wodeyars is witness enchanting and its multidimensional growth in fields. Through the centuries the Wodeyars liberally patronized the religion, art, architecture, and literature in Mysore state. The Wodeyars dynasty ruled the kingdom from 1399 to 1950. The rulers of the Mysore dynasty have made enormous contributions to the overall development of society. Their attempt to improve the socio-economic conditions of Mysore is commendable. During their rule, Mysore emerged as one of the important centers of art and culture in India. Besides, their contribution towards the establishment of religious institutions is also praiseworthy.

The History of Wodeyars is one of the most fascinating periods in south Indian History. Wodeyars period occupies a unique place in the social and cultural history of South India. A strong economic base was established and an efficient system of law and order was provided by the Wodeyars of Mysore from the point of view of social history, it offers a varied picture of social life. With this administrative machinery, the Wodeyars attempted to establish a healthy society throughout the period. The surplus income of the royal resources and the booty of warfare were

2 The Mysore Gazetteer Vol:1.Chapter 1, Page No:4

donated wholeheartedly to the people in the form of giving gifts to establish a healthy society. Most of the inscriptions in one way or the other way's been visualized the concept of Dhana or gifts. Offering dhana or gift was an age-old practice. The donors gave gifts with deep religious sentiments and colour. While giving gifts much care was taken in maintaining the principle of Dharma, virtue, and truth. Gifts to temples were in the form of lands, villages, income from villages' proceeds from the remission of taxes, ornaments, clothes, articles, etc.

It is because of their innovative ideas, a broader and far-sighted vision that the Mysore Kingdom could transform into a model state by accomplishing all-round progress in all walks of life viz, agriculture, irrigation, industry, electric power generation, transport and communication, banking co-operation, education, etc, are the few citations to bring home the innovative and progressive path they followed during the first half of the 20th century. The enormous development and advancement achieved by the princely state of Mysore during this period has left an indelible mark and will be remembered proudly with appreciation by both present and future generations forever.

After the decline of the Vijayanagar Empire in the 16th century, the Mysore region became the core zone of the present state of Karnataka. The rulers in the northern region had paid less attention to the Kannada language and its people. Though Tippu Sultan has killed in the year 1799 A.D and the rule of Maharaja Krishnaraja wodeyar III was weak still Mysore continued as the nerve center of Karnataka's cultural activities for around 150 years. Even though British commissioners also ruled for 50 years (1831 to 1881). When the Maharaja Krishnaraja Wodeyar III lost power in the year 1831.

The Maharajas of Mysore had traditionally encouraged modern education and promoted Kannada on a wider scale. They also patronized cultural and literary activities and inspired both private individuals and institutions. Krishnaraja Wodeyar IV (1884-1940) is termed as the “Morning star of Kannada Renaissance”. The traditional Agraharas were revived and the activities of the religious monasteries (Mathas) and temples encouraged the teaching and learning of music and dance, as well as literary activities, such as recitation of Sanskrit and Kannada classics, folk arts, also got encouragement through temple festivities.

Geographical settings

The state of Mysore occupies a position physically well defined in the south of India: and has been termed a rocky triangle, a not inapt description. It is a tableland situated in the angle where the eastern and western Ghat ranges coverage into the group of the Nilgiri Hills. West, South and East, therefore it is enclosed by chains of mountains, on whose shoulders the plateau which constitutes the country rests. On the west the boundary approaches at one part to within 10 miles from the coast: on the east, the nearest point is not less than 120 miles. The Southern extremity is 250 miles from cape camorin. The Northern frontier is an exceedingly irregular line ranging from 100 miles south of the river Krishna on the west to 150 on the east.

The country extends between the parallels of 11°38' and 15°2' north latitude, and between the meridians of 74°42' and 78°36' east longitude, embracing an area of 29,305 sq miles as determined by the surveyor-general of India from the recent survey on the one-inch scale. The greatest length North and South on the one-inch scale. The greatest length North and South is about 230 miles, east and west about 290 miles.

Early History

Although the history of the Mysore dynasty can be traced to the year 1399 A.D its real growth was significant only after 1610 A.D. When king Raja Wodeyar made Srirangapatna his capital. Later Kanthirava Narasaraja Wodeyar I (1638-1662) issued his coins. Chikkadevaraja (1673-1704) expanded its area to Bangalore and the other regions after he accepted Mughal control. These rulers renovated old temples built new ones and encouraged fine arts with great involvement.

As Chikkadevaraja Wodeyar's son and successor Kanthirava Narasaraja Wodeyar II (1638-1659) was disabled a line of administrators called Dalvayi's secured power. They engaged themselves in their ambitious expansionist activities. This resulted in the financial bankruptcy of the state and paved the way for the usurpation by Hyder Ali. Thereafter although the agraharas, temples, and other religious institutions lost royal patronage and cultural life got eclipsed. Mosques and Madrasas which increased in number helped the spread of literacy among Muslims.

When the British defeated Tippu and conquered the Mysore kingdom, it was far bigger than what Hyder inherited from the Mysore family. Under the decision of the British, the Mysore state was handed over to the Wodeyar family in the year 1799 A.D. The administration of Dewan Purnaiah, the commissioners, and the succeeding Dewans from 1881 A.D onwards not only brought peace and tranquillity to Mysore but also prosperity. Agriculture, Irrigation, Industry, Technology, Education, Transport, and Communication developed faster here than in any other parts of the state. This subsequently helped Karnataka to emerge as an advanced state.

The men who administered Mysore either Dewans or commissioners from 1799 A.D created an atmosphere that was congenial for cultural awakening. The credit for all this development goes to the Dewans. Beginning with Dewan Purnaiah and the commissioners who were instrumental in bringing about major changes in all areas. For this reason, they may be termed as the jewels of administration of Mysore. Each one of them kept the wheels of development and progress rolling.

Sri Chamaraja Wodeyar died prematurely in 1894 and his son Sri Krishnaraja Wodeyar was only 10 years old and so his mother Vani Vilas Sannidhana acted as the regent till he came of age in 1902. Sri Krishnaraja Wodeyar IV ascended the throne in August 1902 and ruled the state for nearly 40 years. During his regime, Sri M. Vishweshwaraiah who was the chief engineer was appointed as Deewan in 1912. His Deewanship is unheard of in an area of all-round development. He has a pride of place in the History of modern Mysore. Many large and small scale industries were established in his period.

Sir Mirza Ismail became Dewan in the year 1926. It made his position look comfortable. He continued the programmes of Sir M. Vishveshwariah's economic nationalism and indigenous industrialization of Mysore with some changes. His period of Dewanship was an eventful one. Sri Krishnaraja Wodeyar IV passed away in the year 1940 and was succeeded by his nephew Sri Jayachamaraja Wodeyar.

Sri Jayachamaraja Wodeyar, the last ruler of the Wodeyar dynasty succeeded to the throne. He was a statesman shrewd politician, philosopher, and musician. During his period, the national movement was at its height. Quit India Movement was launched by the congressmen. Political leaders in Mysore were impatient for they wanted the immediate

establishment of responsible government in the state. Realizing the gravity of the situation the Maharaja announced his intention to establish a responsible government in the state. He was appointed Arcot Ramaswami Mudaliar as Dewan in the year 1946. The civil and military station was retreat to the Maharaja on 26th July 1947. On 7th September 1947, the Maharaja announced his intention to establish a responsible government in the state. A new cabinet was formed with the help of Dewan, congressmen, and non-congressmen. The post of Dewan was ultimately abolished in the year 1949.

Mysore was included in a group of states in the constitution of India which came into effect on 26th January 1950. An all congress ministry was formed with the Maharaja as Raja Pramukh of the Mysore state. The State Re-organisation Commission of a state for the Kannada speaking people and came into existence on 1st November 1956 and called Mysore state.

Hypothesis

The reference of numerous source materials helped me to come to a hypothesis of my own. So far several works have been published on the History of Wodeyars. Few works have a direct reference to the contributions of Wodeyars. Few are indirect references. So far no single work has come out mainly focussing on the purpose behind the kingly acts of Wodeyars. Such as gift-giving, endowments, and providing financial assistance to religious institutions. As per my observation, no work singularly refers to the reason behind the Royal Patronage towards mutts and religious institutions.

Based upon my work, the study material available and critical evaluation of them helped to frame a hypothesis on the Royal Patronage of Wodeyars.

Firstly, the Wodeyars of Mysore is the only Indian Royal family in the 5000 years of history of India to have ruled a kingdom for more than 500 years. The Wodeyars dynasty was a Hindu dynasty that ruled the kingdom of Mysore from 1399-1950. The rulers of the Wodeyar dynasty have made enormous contributions to the overall development of society. Their attempt to improve the socio-economic condition of Mysore is commendable.

Secondly, during their rule, Mysore emerged as one of the important centers of art and culture in India. Also, their contribution towards the establishment of a religious institution is praiseworthy.

Thirdly, the period between 1831-1881 witnessed a gradual transformation of the Hindu system of administration into the one based on the British model. The British administration brought about tremendous changes in the field of education, revenue, judiciary, and religion. The active and dynamic impact of the British model of administration did not influence the tradition-bound Wodeyars. The Wodeyars continued contributing to the development of mutts, temples, and other religious institutions.

Fourthly, after learning about the enforcement of British administration in 1831, many questions arise such as if the economical and political power were seized by the British, what could be left for the palace? After understanding the gravity of the situation of the period between 1831-1881, it is reasonable to ask the questions; why did the

Wodeyar kings continue patronizing religious mutts and institutions against the principles and ideology of the modern age.

Fifthly, if the king is considered as a private individual and renders his money to religious institutions, will this be a personal donation or a kingly behaviour to protect the moral order in his region? An example of Krishnaraja Wodeyar III who practiced gift giving lavishly that the treasury would become nearly bankrupt. It can be assumed that the royal gifts were given in the expectation of loyalty from the subjects, but what kind of significance people's loyalty can have when the king had only a nominal position? Can the exceptional scale of charitable activities and gift-giving by the king be purely selfless service or for the public good? Did it aim at the welfare of the people? Were there any socio-political or religious causes behind patronizing mutts and gift-giving. The answer to these questions requires a thorough investigation of primary and secondary sources of information.

Nature of the study

The present study is intended to focus on the Royal patronage of Wodeyars of Mysore towards mutts and religious institutions. After learning about the enforcement of British administration in 1831, many questions arise such as if the economical and political power were seized by the British, what could be left for the palace? Here it can be assumed that whether British officers committed a mistake of considering political and economic power as the sole real power and they failed to understand the importance of socio and cultural aspects of the traditional Indian concept of power. But on the other hand, kings were involved in the distribution of titles, honors, insignia, emblems, and endowments.

It can be assumed that the royal gifts were given in the expectation of loyalty from the subjects, but what kind of significance people's loyalty can have when the king had only a nominal position? Can the exceptional scale of charitable activities and gift-giving by the king be purely selfless service or for the public good? Did it aim at the welfare of the people? Were there any socio-political religious causes behind patronizing mutts and gift-giving. The answers to these questions require a thorough investigation of primary and secondary sources of information. Thus studying all these aspects needs systematic analysis. The role played by the royal family to be properly scrutinized to show how far they were responsible for the royal patronage towards mutts and religious institutions.

Review of literature

The review of the literature was undertaken to acquire a plethora of information on Wodeyars practices of proving donations and patronage towards religious institutes. The aim of the literature review was also to analyze the knowledge gap which needs to be addressed. The available literature does not provide answers to the above questions and therefore the study titled "Royal Patronage of Wodeyars of Mysore Towards mutts and Religious Institutions" will be carried out to investigate, interpret and analyze the purpose behind the kingly acts of Wodeyars such as gift-giving, endowments and providing financial assistance to the religious institutions.

As per my knowledge, so far no serious research has been done in this respect. Few works related to Wodeyars of Mysore have come up, but they do not reveal much about the donations and honors of Wodeyars. Moreover, the available literature sheds very little light on Wodeyar's

contributions towards mosques and churches. If Raja Dharma, which signifies the role of the king in protecting the subjects was well practiced by Wodeyars to ensure that the people of their kingdom belonging to different religions live in harmony, there should be numerous endowments rendered by Wodeyar's towards other religious institutions. This information is not well highlighted in the literature.

Rao Bahadur Conjeevaram Hayavadana Rao was an Indian museologist, historian, anthropologist, polyglot, and economist. "History of Mysore", a three-volume book is an authentic work of Hayavadana Rao dedicated to the kings of the Wodeyars dynasty. This book served the purpose of understanding the genealogy and socio-political history of Wodeyars of Mysore. However, the author has not elaborated upon the reasons behind Wodeyar's generosity in patronizing the religious institutions. The analysis of the purpose behind Wodeyar's kingly acts is not highlighted in detail in this book. This book lacks information regarding Wodeyar's role in supporting other religions such as Christianity and Islam.³ However historical evidence has proved that Wodeyars were tolerant towards other religions. Although they were ardent devotees of Hinduism, they equally respected other religions by patronizing mosques and temples. These details are not reported in Hayavadana's book History of Mysore.

Gazetteers of B.L. Rice are comprehensive and provide pictures of Mysore during those years. Nevertheless, they are of early compositions and Gazetteers in nature.

Janaki Nair's book on modern Mysore is a bold attempt to provide the History of Mysore from a different perspective.

³ C.H.Rao., His of Mys., Vol. p 106

Dr. Aya Ikegame's book *A Historical Anthropology of Mysore* from 1799 to the present, her book provides a chronological analysis of the princely Mysore state during the colonial and post-colonial times. Her research primarily focuses on Mysore. Her book offers a novel interpretation and full fledged investigation of the relationship of king and subject.

The book takes us back to the period of 1831 when the British control was imposed over the state administration in Mysore and how during this time there was counterbalancing multiplication of kingly rituals, social deities, and rites. The book elaborates on how at the time when the kingly authority lacked income and powers, its local sources of power and social roots were getting reinforced and rebuilt in various ways. This book has been referred to, understand the politics of honors and gift-giving and to the study of the kingly behaviour of the Maharaja during the period of British administration. Although the book elaborates on how at the time when the kingly authority lacked income and powers, the Wodeyar kings indulged in gift-giving, endowments, and donations of the reason behind such kingly behaviour.

The Beauty and Glamour of Mysore city were excellently described by Constance E. Parson in his book "Mysore City". The author has been successful in his endeavor of describing Mysore and claims his book to be a comprehensive guide for the visitors who wish to learn about the city. The book provides a plethora of information about the city's history, palaces, religious institutions, shrines, sanctuaries, roads, and festivals. This book describes the contributions of Wodeyars towards temples. The book also narrates the historical importance of the temples. However, the author does not provide details about the evidence such as the lithics, copper inscriptions, and copper-plated charter. These historical pieces of

evidence would have given more details about the endowments and donations given by Wodeyars towards religious institutions.

Epigraphia carnatica

Epigraphia Carnatica marks a rare achievement of publication of lithic and copper inscriptions. Inscriptions are an invaluable source for the study of literature, history, and culture of any region. These inscriptions have been traced out analyzed and published which resulted in Epigraphia Carnatica. This serves as a primary source of information about the events occurring in different periods. This book has been referred to learn about the contribution of the rulers of the Wodeyar dynasty towards mutts and religious institutions based on the inscription from Gundlupet, Nanjangud, and Heggadadevanakotte.

The available literature provides information about the Wodeyar kings who have made a significant contribution towards the developments and establishment of religious institutions. Many authors have attempted to publish their work based on the information obtained from the primary source such as Lithics and copper inscriptions, Kaditas, sanads, and nirupas.

The authors have also analyzed the observations made by historians, sociologists, and anthropologists. In addition to books manuals such as Ephigraphia Carnatica can be referred to study the contributions of Wodeyars. Based on the information gathered from the available literature it can be concluded that the Wodeyars Kings were involved in the over-distribution of titles, honors insignias, emblems, and endowments. They tried to maintain tranquillity during the penetration of modernity during British colonization by supporting religious sects of Hinduism and non-Hinduism,

From the available literature, it could be learned that Wodeyars gave utmost importance to Temples. They believed that the temples are dynamic centers of art, beauty, spiritual knowledge, and yogic wisdom. Their contributions towards mutts and temples are enormous. They have also expressed their love and respect towards deities in the form of presenting gifts to the shrines. The temples which have received the royal patronage of Wodeyars include Narayananawamy temple at Melkote, Sri Kanteshwara temple at Nanjangud, Sri Chamundeshwari Temple, Kodi Bhairava Swami temple, Prasanna Venkataramna swami temple, and Sri Lakshmiramana swami temple, etc.

The literature also indicates that the Wodeyars practiced inter-religious philanthropy as they have also contributed towards religious institutes of other religions. However, the available sources of information in the literature sheds very little light on Wodeyar's contributions towards mosques and churches. Moreover, there is no thorough analysis of the reasons behind Wodeyar's kingly acts of gift-giving and endowments. When the British took over the administration of the state in 1831, the King's position was nominal and his Share of revenue was also limited. Even in such situations the King lavishly gave away land and gifts. The reasons behind such kingly behaviour of Wodeyars require further thorough investigation.

Few more books written by G. Saraswathi, Dr. A.K Shastri, R. Vasantha, N. Desikacharya on the religious life of Wodeyars of Mysore are also helpful but do not give a clear view on the reason behind the royal patronage towards mutts and religious institutions.

History of Mysore (Volume I) by Hayavadana Rao

History of Mysore, a three-volume book is an authentic work of Hayavadana Rao dedicated to the kings of the Wodeyar dynasty. The author's extensive work is based on literary and epigraphical research chronicling the wodeyar dynasty. This book has been referred to learn about the illustrious contributions of the wodeyar kings in various spheres of the History of Mysore, particularly concerning the religious institutions.

In the first chapter, the author describes the available sources of Mysore history. Various primary sources comprising of literary works, inscriptions, coins, travel memoirs, etc effectively highlight the pedigree of Wodeyar kings. The lithic and copper plate inscription of the rulers of the wodeyar dynasty are found scattered over Madras epigraphist's report, Mysore archaeological report, epigraphia carnatica, Mackenxie collection, and the inscription of the Madras presidency. They date back to the period between the sixteenth century and the close of the eighteenth century. These inscriptions are primarily related to donations, gifts, and grants of the Wodeyar rulers to private individuals and religious institutions such as temples and mutts. These documents also help us in understanding the genealogy and socio-political history of wodeyar kings.

The author narrates the incidence of historical importance which resulted in the formation of the wodeyar kingdom. Based on the traditions preserved in the Annals of Mysore Royal Family (1864-65), the foundation of the ruling house of Mysore dates back to 1399. The author describes the historic incidence in which two princes of Yadava descent, Yaduraya, and Krishna leave Dvaraka to worship their family God Narayana at Melkote. The cross-river Cauvery and pay a visit to the

Goddess Chamundeshwari. They take shelter in the Kodi-Bhairava temple situated behind the temple of Trinesvara near the tank in Mysore. During that time the death of the chief Chamaraja had left behind dowager queen and daughter Devajammanni. Mara Nayaka the general of the deceased chief forcefully takes the position of power causing distress to the queen. After learning about the sad plight of Devajammanni, the two princes decide to enter the town of Mysore assisted by a local Jangama preceptor (Wodeyar) to defeat Mara Nayaka. Yaduraya slays Mara Nayaka in mortal combat after which the queen bestows her daughter on Yaduraya. Thus, Yaduraya succeeds to the principality of Mysore and becomes the progenitor of the Mysore royal family. The title Wodeyar was affixed to the rulers of the royal family in recognition of Jangamma preceptor who assisted Yaduraya during the fight against Mara Nayaka.

It provides a detailed account of the reign of Raja Wodeyar (1578-1617). Raja wodeyar was a devoted Vaishnava. He adored the tutelary deity of his family, God Lakshmikanta of Mysore; Ranganatha of Serirangapatnam, and the deity of his race, Narayana of Yadugiri. He was known for the catholicity of his religious outlook and for giving numerous gifts grants to Saiva and Vaishnava temples in the kingdom. He showed keen interest in repairs and services to the temples of Ranganatha in Serirangapatna and Narayana of Melkote. He has endowed the shrine of Melkote with the jeweled crown named Rajamudi.⁴ He has granted the temple of Ranganatha lands providing 50 khandugas of paddy beneath the tank of Kalastavadi.

4 C.H.Rao., His of Mys. (1399-1799), Vol. p 70.

The author elaborates on many more contributions of Raja wodeyar towards temples. Raja Wodeyar has also built the tower over the maha-dwara (outer gate) setting it with Suvarna kalasa (golden pinnacle) in LakshmiKantasvami temple. A lithic record dated March 13, 1594, indicates the construction of Sankrati-mantapa dedicated to God LakshmiKanta of Mysore. Another record dated March 31, 1598, refers to the grant of lands for Chatra (feeding house) and Ramanuja-kuta in the limits of the Janardanasvami temple at Belagula.⁵ The Melkote copper-plate grant speaks about the Raja Wodeyar's gift of the village of Muttigere divided into 50 shares, of which 49 were given to 28 Brahmans and one to provide an offering of the Garudavahana in the Chaluvarayyaswami temple at Melkote. The lithic record dated April 3, 1615, mentions the grant of Bevinahalli village to God Ramachandra of Vahnipura. Lithics are also evidence of the service of Raja wodeyar in the Srinivasasvami temple at Karighatta.

A bas-relief statue of one and a half feet, a bhakta vigraha of Raja Wodeyar standing with folded hands with his name carved on the base is found sculpted on one of the Navaranga pillars of Narayanaswamy temple at Melkote.⁶ A similar statue of about two feet high of Raja wodeyar can be seen in Prasanna-Krishna Swamy temple at Mysore. In continuation of Vijayanagar tradition, raja wodeyar is said to have organized Navarathri (Mahanavami). He is said to have celebrated Navarathri even in the year of his eldest son's death. This indicates the catholicity of his religious outlook.

5 Ibid, Vol. p 71.

6 Ibid, Vol. p 71.

The reign of Chamaraja Wodeyar V (1617-1637) is well described in chapter VI. Chamaraja Wodeyar was an ardent follower of Vaishnavism. He is known to have adored the family God Lakshmikanta and devoutly served Goddess Chamundesvari of the Mahabalachala hill and Trinayanesvara of Mysore. He practiced tolerance. He was solicitous towards Saivism, Vaishnavism, and Jainism. The Honnalagere copper-plate grant dated January 31, 1623, gives us the record of the gifts in the form of three villages given by him on the occasion of ardhodaya to his Minister Govindaiya for the merit of his parents. Another record speaks about the rent-free grant of villages situated in the Maddur-sthala by Chamaraja to Govindaiya.

The Dalavai Agraharam plates I speak about the formation of Agrahara called Chamraja Samudra consisting of villages of Aladur and Navilur under the patronage of Chamaraja Wodeyar. The above-mentioned grant was divided into 41 shares, one of which was set apart for God Gunja Narasimha, and the remaining 40 was distributed among the Brahmins. The grant was to help his father Narasaraja wodeyar attain perpetual bliss. A lithic record dated May 22, 1633, mentions the grant given by Rajaiya an agent of Chamaraje wodeyar to Sivabhakta Basavalingadeva in the form of the village of Santapura. There are records of setting up the image of Panchalinga to the west of Vaidyeshwara God of Gajaranya-kshetra by Basavalinganna, another agent of Chamaraja wodeyar who also gave grants of lands at Purigali and Talakadu to prepare for the offerings of the god.

Lithics and copper-plated records also speak about the act of kindness of Chamaraja Wodeyar, who inquired into the management of the endowments at the Sravana belogola and made grants in the presence of God Gommateshwra and Guru Charukirti-Pandita deva to help release

the temple of Sravana belogola from nineteen long-standing mortgage debts. The Makuballi copper plate grant of February 21, 1635, records the gift given by Chamraja wodeyar, free of all taxes of the village Makuballi surnamed Chama-Sagar to Ramachandra Yajva on the occasion of lunar eclipse.⁷

The author speaks about Kanthirava Narasaraja Wodeyar I (1638-1659). Based on the inscriptions it could be learned that none can be equal to Kanthirava Narasaraja Wodeyar I in the aspect of bathing in holy rivers, giving gifts, and offering worship to Vishnu. He is well known for providing numerous gifts to individuals and institutions in and outside his kingdom. He gave special and constant attention to the services in the temple of Deity Lakshmi Narasimha at Srirangapatna. The shrine is believed to be richly endowed with ornaments of valuable and precious stones including the jeweled crown named Kanthiramudi.⁸ He also established agraharas at Karighatta, Srirangapatna, Melkote, Srirangam, Benaras, Sri Sailam, and Rameshwaram. He was also engaged in the feeding of Brahmans and payment of a sum of money each year to the deserving families. He actively participated in setting up feeding houses throughout his kingdom. He also performed many deeds of charity to help the poor and needy. Kanthirava Narasaraja Wodeyar I is credited for the formation of a lake in the suka tirtha at srirangapatna named Kanthirava Sarovara. The lake was used during the function of Gajendra Moksha performed for God Ranganatha.

Kanthirava Narasaraja Wodeyar I has also established Kanthiravapura, an Agrahara to the north of the Cauvery in Srirangapatna. He was also involved in the construction of an extensive tank Narasambudhi, by

7 M.A.R., 1924 p. 22-28.

8 C.H.Rao., His of Mys. (1399-1799), Vol. p 168.

damming the river Kaudini to help in raising crops to render service to god Nanjundeshwara of Nanjangud. He also presented the god with a jeweled crown named Vaikunthamudi. The king also provided for the worship of Deity at Benaras, Bindu-Madhava, and Visvanatha. He also provided to conduct Ramanuja kuta, an institution for feeding pilgrims at Srirangapatna.

History of Mysore (Volume II) by Hayavadana Rao

Volume two of the book History of Mysore City written by Hayavadana Rao C describes the period between 1704-1766, starting from the accession of Kanthirava Narasaraja Wodeyar II to the death of Krishnaraja Wodeyar II. This book has been referred to learn in detail about the endowments instituted by the wodeyar during the period 1704-1766.

In this book, we can learn about the gifts and grants provided by king Kanthirava-Narasaraja Wodeyar II (1704-1714) towards religious activities and institutions. The author says the during the reign of Kanthirava-Narasaraja Wodeyar II, Vaishnavism continued to be popular in Mysore. The king was known for his services to God Varadaraja of Kanchi. He continued the practices of his predecessors of giving gifts and charities. He sanctioned the construction of a temple in his name to God Bindu-Madhava in Melkote. He also granted lands and villages for the services to Gods Gana-Visvesvara and Gopalkrihsna structured by Karanika Lingannaiya in Karikallu. He also subsidized Agraharas to Brahmans. A lithic record dated 24 July 1705, throws light on his grants of Kottanur in Gottegere for the illuminations and offering to God Venkateswara set up during the reign of Chikkadevaja in the fort of Bangalore. There are records of Kanthirava-Narasaraja Wodeyar II

granting village yielding 100 varahas for maintaining a light in the temple of God Lakshmkanta in kalale and also for food offerings.

The author describes the religious endowments instituted by Krishnaraja Wodeyar 1 (1714-1732). Inscriptions refer to this king as a chief king of Sri Vaishnavas. He was also known to be tolerant of other creeds and sects emerging in the kingdom. He was also solicitous toward saivism and Jainism. He was engaged in taking constant care of Vaishnava temples. He is known for giving numerous gifts which include gold ornament to the Channakesava-swami temple at Belur, silver pot to the Narayanaswami temple of Melkote, and silver-plated elephant vahanam along with two silver vessels and a gold-plated umbrella to the temple at Tirupati. For Sampatkumara, the professional image of the deity of Melkote temple, the king has presented a jeweled coat called Ratnakanchukum.⁹

The king has also got the Lakshmkantasvami temple at Kalale repaired and also provided mantapa, vimana, gopura, and prakara and endowed this temple with ornaments and vehicles and took care of performing daily services to God. He got the learned and deserving Vedic scholars settled in well-furnished Kalale Agrahara named Apratima-Krishnaraja-samudra.¹⁰ The credit of constructing the mantaps near the pond in his and his mother's (Chaluvajamma) at Melkote goes to him. He also gave away seven villages in the Paramatti-sime, yielding 600 Kanthirayi Varaha for conducting daily and periodical services at Venkata-ramanasvami temple of Tirupati. A lithic record of May 1717, speaks about the grant by Krishnaraja of 3600 varahas, the income from

9 E.C. III, p 145-150.

10 M.A.R., 1914-1915, p 64. para 109.

twelve villages in the virabhadra-Durga-sime for the expenses incurred while conducting services to God Kanchi-Vadaraja

Another lithic dated 1718 records the contribution of Krihsnaraja in building the temple of Gopala God at Tali in Salem district. The king also granted Tubinakere in Amritur-sthala as rent-free to Venkata-Varadacharya, son of Kanchi Tatacharya. He also allowed the local Lakshmikantasvami temple to be irrigated by Krishnaraja-sagara tank. From the copper plate charter dated November 3, 1720, it can be learned that Krishnaraja granted the application of Dasarajaiya of Bilgulu of the village of Gorikere in Suragirisime for offering and services of Lakshmi-Narasimha of Devaraya Durga. The author speaks about Tondanur copper-plate grant dated December 11, 1722, which speaks about the formation of two well-furnished aghras named Yadavapuri-Tondanur and Chalvadevambudhi (named after mother Chaluvajamma) around the temples of Yadava-Narayana-Vasanta-Gopala of Tondanur and Lakshmi-Narayana temple of Melkote. In these aghras the Vedic scholar of the three sects of Brahmans was settled.

Based on a lithic record dating back to 1723, it can be learned that Krihsnaraja visited Sravana-Belagola and granted some villages as rent-free for the Jina-Dharma and the worship and festivals of Gummatasvami (Gomatesvara) and also the village of Kabale to upkeep the feeding houses situated near the pond Chiikkadevaraja-Kalani. When the Vaishnava scholar Ramanuka-Yati-Saumya-Jamtri from Kanchi visited Seringapatam, after learning about the glory of Hastigiri (Kanchi) the king confirmed the gifts of his father, mother, and grandmother to god Varadaraja and made his grants for offering the shrine at Vaisakha festival and three seasons. He also granted the provision of ponds, groves, and mantaps, etc along with twelve villages in the neighborhood of

Virabhadra Durga. Some records signify the formation of Agrahara by Krishnaraja for the Brahmans south of the River Kapila. He bestowed gifts upon the Brahmans and also provided for the worship of Srikanthesvara at Nanjangud.

The gifts, grants, and acts of piety by Krishnaraja wodeyar II are described by the author in chapter XIV. A copper-plated charter dated 1734 records granting Lands as gifts by this king to the temple at Tiruchangodu. The grant of the Taggihalli village in Maddagiri taluk to Krishnavadhani of Apastamba sutra and Kaudinya-gotra has been recorded in a Lithic record dated 25th March 1738. He also granted on the occasion of Gokulastami an Agrahara of 120 shares named Nanjaraja Samudra, to the Brahmans as observed from the copper-plated inscription dated August 22, 1741. He also established Agrahara at Hampapura and named it Venkatarama-samidra and bestowed it upon twelve Brahmans. He also gifted the village of Jalige to Goddess Chamundeshwari along with the revenue of Jodi Kamenahalli. A lithic dated August 22, 1750, gives an account of his grant of three villages in Dyavandahalli-sthala of channapatna to God Nanjunesvara of Nanjangud.

From the Nirupas dated in 1750, it could be understood that the king's grant of two villages of the revenue value equal to 100 varahas each in Dyavandahalli-sime and Chikkadevarajagiri-sime to the temple of Lakshmikantavami at Kalale. Some records speak about the truncated pyramind, a hollow gold article having Vishnu's feet carved on the top of it, which was presented to Melkote temple by Krsihnaraja Wodeyar II. Lithics records also speak about the gift of lands by Krishnaraja wodeyar to the temple at Perundalaiyur

Lithic inscriptions (1759) also speak about the grant by Krishnaraja wodeyar II as rent free of the villages of Binngipura (in Bangalore) and Mogehalli (in Channapatna) to Atavala Shah and Akal Shaj for the Fakir-dharma and the village of Chattamagere to establish a tomb of Salar Masud Khadri at Tonnur for feeding poor and needy people at the tomb.

A copper plate grant dated September 29, 1760, tells us about the gift by Krishnaraja wodeyar II of the Belavadi villages of the revenue value of 1200 varahas to provide for the offerings to the deities Sarada and Chandramaulisvara. Further grant by him of the village of Kodalipura as a sarvamanya to the Math can be understood from a Nirupa dated October 4, 1760. He also granted the village of Tandeya for the maintenance of Kalale Chikkaiya's temple, mathas, and satra and also provided a grant of land yielding 28 varahas. Other documents such as copper-plated charters reveal about the grant to the Siva temple in Satyamangalama and gift of lands in Kaniyur, Puttur, and Kuntur Villages.

A copper plate Inscription dated 24 August 1761, gives an account of Krishnaraja Wodeyar's grant of the village of Baragura as an Agrahara called Krishnaraja-Samudra to Brahmans on the occasion of Gokulastami. Records also relate the formation of an Agrahara named Devambasamudra (named after his mother) in Nanjangud, Melkote Rama-Sagra, and Yedatore. He has also given an additional grant of the Village of Guliharavi to the Sringeri Math as a Sarvamanya. A record of Krishnaraja wodeyar's grant of two rent-free villages of the revenue value equal to 27 Varahas to the mosque constructed by the Pesh Imam Ahmad Shah Saidu in Sondekoppa of the Nelamangala-sthala can be found from the copper plate inscription of January 4, 1764. On the occasion of makarasankramanam, he has also made gifts of a silver plate, a pair of

silver pots, and a silver chowrie to Svarambika and Gangadharesvara at Sivaganga. The king had also given formal permission for the formation and grant of an Agrahara in Kannambadi. The author also narrates that Kirhsnaraja Wodeyar II did not differentiate between classes of the people. He gave equal treatment to Hindus and Muslims. He gave special attention to Sringeri math.

The Narayanaswami temple at Melkote by R Vasanth

The book titled ‘The Narayanaswami Temple at Melkote’ by R Vasanth reveals the archaeological, traditional, and sculptural significance of the Narayanaswami temple. The author has thoroughly studied Melkote and its temple based on literary sources including archaeological sources, agamas, and sthalapurans. The author considers the Narayanaswami temple as a socio-religious institution. The author gives detailed information regarding the inscriptions which are 93 in number.¹¹ Most of the inscriptions are engraved on the pillars, walls, and temple utensils of the Narayanaswami temple. The oldest inscriptions date back to the time of Hoysala Vishnuvardhana and the latest belong to the King Krishna dewaraya wodeyar III. In this section, the contributions of Wodeyar kings towards Melkote will be discussed based on the observations made by R Vasanth

Mysore City, by Constance-E-Parson

The beauty and glamour of Mysore city are excellently described by Constance-E-Parson in his book ‘Mysore City’. The author has been successful in his endeavor of describing Mysore and claims his book to be a comprehensive guide for the visitors who wish to learn about the

11 R. Vasanth, Narayanaswami temple at Melukote (1991), p. no. 122.

city. The book provides a plethora of information about the city's history, palaces, religious institutions, shrines, sanctuaries, roads, and festivals. The author has mentioned Wodeyar's contribution to building various religious institutions. This section throws light upon the temples, shrines, and places of worship subsidized by the wodeyars mentioned in the book 'Mysore City' in addition to the other contributions of Wodeyars.

While describing the beauty of Chamundi Hill, the author makes mentions a Mosque called 'The bodyguards' masjid' which was built by the Royal Maharaja of the Wodeyar dynasty in the year 1922.¹² The construction of the bodyguard mosque was financially funded by the Wodeyars. The mosque was dedicated to the Muslim Bodyguards of His Royal Highness and stands against the dark background of Chamundi hill. The author brings to our attention the Maharaja's beautiful message of Unity in diversity as there is a temple situated on the other side of the mosque.

Constance-E-Parson describes the well-known temple situated on the top of Chamundi hills, which is dedicated to Sri Chamundeshwari Devi. The goddess of the temple is believed to be the incarnation of Parvati ma or Durga ma. The legendary history narrates the instance of The Goddess slaying Mahishasura, the buffalo demon. She is, therefore, regarded as the guardian and protector of the Mysore city. The deity in the temple has twenty hands and sits upon a lion.

While describing the temple, the author narrates an incident encountered by Raja Chamaraja Wodeyar IV (Raja C.W IV). In 1573, Raja C. W IV was believed to be struck by lightning while he was worshipping in the temple in a thunderstorm. His escape was regarded

12 Constance E. Parson, Mysore City p 46-47.

miraculous because he did not face any injury except for the loss of his hair, due to which he was regarded as the ‘Bald King.¹³ The king owes his merciful escape to his act of offering gifts to the deity. The author also quotes the German Missionary Swartz, who in his writing has mentioned the dangerous activities occurring in the vicinity of Chamundeshwari temple. The inhabitants of Chamundi hill would attack the travelers and cut their noses as an act of offering to their Deity, which was later forbidden by Hyder Ali. The author points out the gopura comprising of four large pillars, serving as door post erected by the Raja Wadiyar during 1600, which was later replaced by a new ‘Gopura’ built by Krishnaraja Wodeyar III.¹⁴ Krishnaraja wodeyar built golden finials for the gopura along with setting up statues of himself and his queens. The author outlines the involvement of Krishnaraja Wodeyar III in making arrangements for festivals and processions in 1827. The king also presented simhavahana and cars in 1843.

While providing more details about Chamundi, the author narrates about the massive stone sculpture of the Sacred Bull, Nandi. The colossal image of Nandi is about 25 feet long and 16 feet high. The author considers Nandi, as a Gift from Dodda Chamarajendra Wodeyar to Mysore city.¹⁵ He recognizes Dodda Chamarajendra Wodeyar as a pious valiant king who ruled from 1659 to 1672. He gives insights into how Dodda chamarajendra wodeyar dealt with the revenue obtained from the kingdom. The king (Dodda chamarajendra wodeyar) would give a part of the revenue to Brahmins and the gods and also spend on charities. Half of the revenue would be dedicated to his state and palace, whereas one

13 Annals of the Mysore Royal Family, I. P. 17.

14 E.C. Mys., I P.No. 20.

15 Contance E. Parson, Mys. City p. 52.

fourth to his queens for jewels. According to the Author, and Inscription acknowledges the major role of Dodda chamarajendra wodeyar in making temples in the past, present, and future. The author also brings to our attention rest houses built at intervals of 12-15 cm (Yogana) on the Main roads of Mysore by Dodda chamarajendra wodeyar. It can be learned from the writing of Constance-e-parson, that the Dodda chamarajendra wodeyar was considerate about the travelers and therefore provided funds to construct resting stone benches.

Constance-e-parson shows the interest of wodeyars in erecting Memorial Hall dedicated to Late Jagat Guru Sacchidananda Sivabhivana Narasimha Bharati, This Jagat guru was the high priest and head of the well-known math for Smarta section or Advaita of the Brahmin community at Sringeri. The Sringeri math was founded by the master of Advaita philosophy, Saivite Shankaracharya. The memorial building of Jagatguru in Mysore has been maintained partly by the sringere matt and partly by the wodeyars. The relationship between the Jagadgru and wodeyars dates back to the period of Krishnaraja wodeyar II, who would invite Sri Sacchidananda Bharath to the State with a belief that the presence of the Jagadguru could result in much-needed rainfall. Such beliefs have led the wodeyars to grant several hundred pagodas (temples) to the guru.¹⁶

The author describes the importance of the sacred place built for worship. People of different caste and creed may passionately believe that their methods of worship and religious beliefs may be the right ones. However, it is very essential to realize that the expression of devotion to God with purity and reverence is what ultimately matters and the seekers'

16 Constance E. Parson, Mys. City p. 70-71.

sincere endeavors should be to find The Truth, The Life. In this chapter, the author gives detailed information about the temples and shrines of Mysore city, which narrate the plausible story of relevance set in the historical past. The author emphasizes the importance of the temples at the Mysore palace present inside the old fort.

The Kodi Bhairava swami temple

The name of the temple is due to its location as it is situated on the weir (Kodi) of Deveraya Sagara, the place popularly known as Doddakere. The temple enshrines the three feet high idol Lord Bhairava holding a drum, a trident, a sword, and a skull. On the right, the idol is flanked by a female chauri-bearer, and on the left by a female image of Bhadrakali. During the earlier days of raja wodeyars, the fort walls enclosed a smaller space. Later Kanthirava Narasa Raja Wodeyar completed the construction of the outer walls, which were rebuilt by Purnaiah in 1800 after being demolished by the Tippu sultan. This temple is situated in the north-east of the fort and stands tall as proof of antiquity.

The author narrates the tremendous historic importance of this temple. In the tradition of the Mysore Dynasty, this temple is considered as the starting point. The author helps the reader to visualize a scene set up in 1399, a scene unfolding a series of events that mark the beginning of the wodeyar dynasty. It is believed that the princes from Dwaraka took shelter in Kodi Bhairava swami temple just before their victorious fight against Kurugahalli chief.

The author narrates the legendary story of two young Rajput princes, Yaduraya and Krishnaraya, who paid a visit to Melkote to worship their family God Narayana. Mesmerized by the beauty of Mysore, the princes decided to take up their abode in the city. The author reports that the

decisions taken by these princes were influenced by a series of dreams. The princes dreamed of a fairy kingdom and maiden, which could be achieved only by knightly deeds. From the temple at melkote, the princes take up a journey to visit Ishwara temple on Chamundi. Following their dreams, they end up at the Bhairava swami shrine and spend a night in the courtyard of the temple. When they were seated on the steps, having their feet immersed in water, early in the morning, they overhear a group of women who were engaged in washing clothes, grieffully talking about the awful fate of Devajammanni, a young princess and daughter of Chamaraja. Chamaraja, a descendant through Suryadevaraya had migrated from Mathura to Mysore and princess Devajammanni was the representative of his little kingdom in Mysore. Princess Devajammanni and her mother faced a terrible situation after the death of Chamaraja.

The low caste chief of Karugalli, Marayanaka, who was acting as head of the army to Mysore chief had forcefully taken the position of power in and around Mysore city. After gaining regency he wished to marry Princess Devajammanni. The mother of the princess was helpless and had to unwillingly give consent for the marriage. The marriage ceremony was held in Hadinaru, which was in those days, a chief town of Mysore. Yaduraya and Krishnaraya decide to put an end to mother and princess woes by fighting against the Karugahalli. After successfully defeating Maranayaka, Yadiyuraya became the first official ruler of the palace.

When the old congested buildings present in the fort were being demolished during the renovation, utmost care was taken by the Wodeyars to preserve this temple because of its historical relevance. The author also describes a small temple of three cells in a line dedicated to Lord Someswara, situated close by to Kodi bhairava swami temple. The

temple comprises an ancient linga and also figures of Narayana, somasundari, and nine planets, which were gifted by the Maharani Vanivilasa Sannidhana¹⁷ her highness was the wife of Maharaja Chamarajendra Wodeyar X, who gave birth to Krishnaraja Wodeyar IV.

Prasanna Venkataramana Swami temple

Prasanna Venkataramana Swami temple is a small square building which is situated east of the new west gateway. Constance-e-Parson quotes from the archaeological reports of 1919 about the interesting story behind the origin of this temple. The temple was founded by Subbarayadasa, who was a kitchen official of the inner gate. He was an apprentice of Krishna Raja wodeyar III and queen Lakshmivilasa. His highness granted Subbarayadasa a house. Subbarayadasa was known for providing miraculous treatment to cholera patients in the year 1827.¹⁸ He would engage himself in prayers and fasting for the cause of helping the victims. He would perform miracles using charcoal pieces, coins, and colored rice as visualized in his dreams. His method of curing cholera using miracles was appreciated by the Wodeyar King who felicitated him by presenting a sacred horse's anklet and a silver bell.

Since then Subbarayadasa started to accumulate badges of honor wherever he went and performed the miraculous cures. He went on a pilgrimage to visit sacred shrines across India. Due to his popularity, he was accompanied by a large retinue comprising of 60 Brahmins, 20-foot soldiers, 30 Sudras, 20 camels, 16 horses, 2 elephants, swords and guns, 20 pack-bullocks, and a palanquin. When he returned to Mysore he requested the king to convert his house into a temple. The generous king

17 Contance E. Parson, Mys. City p. 78.

18 Contance E. Parson, Mys. City p. 79.

wholeheartedly accepted the requested and converted Subbarayadasa's house into a temple dedicated to the god, Prasanna-Venkatesa in the year 1836. His royal highness also constructed a pond in front of the temple. The king also gave many things needed for the temple such as vessels, processional cars, and vehicles. The king provided a monthly Endowment of Rs.100 to the temple.¹⁹

While giving more details about Subbarayadasa, the author narrates his (Subbarayadasa) love toward the king as he and his brother Sinappadasa who built in front of the shrine, nine houses agrahra with a belief that this could enhance the richness of the wodeyars. The authors speak about the stone inscriptions containing Raja's signature, which provide detailed information about the travels, gifts, and honors of Subbarayadasa. The three feet high statue of Subbarayadasa portrays his nature of surrendering everything to God including his body. This statue stands in front of the shrine. There is also an inscription that explains his attitude. He is seen holding a Tamburi (a musical instrument) and a Vessel from which the waterfall signifying his nature of pouring out at the feet of God, all that he has.

The author picks up some more interesting facts from the archaeological reports about the wooden painted panel over the Anjaneya's shrine. The lower portion of the panel shows figures of Dewan Purniah, Krishna raja wodeyar III, Subbarayadasa a Sinnappadasa. There are also portrait paintings of 12 major Mysore rajas from raja wodeyar to Khasa Chamaraja wodeyar and reigning period, which can be seen on the upper panel in the same room.

19 Ibid, p. 80.

In addition to gifts, the love and affection of Maharaja towards Subbarayadasa can be witnessed in letters written by his Royal highness. The author quotes one such instance in which the king conveys his remembrances and looks up to the return of Subbarayadasa's return from pilgrimage. He also provides an update regarding the temple works and services. The author narrates the sad bereavement suffered by Subbarayadasa, who wishes to leave Mysore due to grief after having faced the death of the loved one. During this incident, the King writes a letter expressing sympathy and offering condolences. The author once again emphasizes the selfless nature of Subbarayadasa, who had no pleasures and who wandered over India to preach the faith and to attain salvation. He did pour all his belongings at the feet of God by renouncing all his possessions and by dedicating all the gifts to the temple.

Sri Lakshmiramana Swami temple

While describing the important temples situated in and around the Palace, the author narrates that some authorities regard the Sri Lakshmiramana swami temple as the oldest temple of Mysore. However, the author feels that the Bhairava Shrine's claim to be the oldest shrine of Mysore city is stronger and valid. The author brings to our attention an interesting incident associated with the Sri Lakshmi swami temple. Based on the legends recorded in the Annals of the Mysore royal family, the author quotes an incident in which the Chief of Karugahalli, Virarajayya attempts to kill Raja Wodeyar. Virarajayya utterly failed in his efforts of preventing Raja Wodeyar from passing through his dominion to worship at the temple of Srikanteswara in Nanjangud. This failure filled Virarajya with remorse who then bribes the priest of Sri Lakshmiramna swami temple to offer holy water containing poison to the Maharaja. Due to the King's profound faith in Lakshminarayana, the poison turns into nectar in

his throat. The king upon learning about the priest's dreadful plan punishes him severely. Virarajayya also receives punishment in which his ears and nose were chopped. After destroying his fort, the contents of his treasury were dedicated to goddess Chamundeshwari.

Behind this temple, Kantirava Narasaraja Wodeyar constructed a handsome mantapa. This temple has historical significance because the coronation ceremony took place of five-year-old Krishnaraja Wodeyar III took place on June 30th, 1799 in this place.

Varahaswami temple

Near the south gateway of the fort is the Varaha swami temple which the author claims to be a large one representing the Hoysala type of architecture. According to the archaeological report (1918), the stone image of Sveta Varaha Svami was a gift of Chikka Deva Raja Wadiyar which he procured from Sriushna. This stone image of the deity was initially set up in a new temple at Srirangapatna; however, it was later destroyed by Tipu Sultan. Later Krishnaraja Wadiyar III brought this stone image of god to Mysore in 1809.

Prasanna Krishna Swamy temple

The founder of Prasanna Krishna Swamy temple is Krishnaraja wadiyar III. It was established in 1825. The king granted endowment to the temple and also presented metallic images of about 40 in several gods and goddesses, sages, and saints. An inscription in this temple beautifully summarises the offerings of the Maharaja to Goddess Chamundehswari, which are described as eight jewels. The king has constructed temples (a jewel of devotion), founded Chamarajanagar and other towns (Jewel of patriotism), completed temple towers (the jewel of consecration), erected

dams and bathing ghats (a jewel of the public good), established dharmasthalas in a sacred place (a jewel of charity), issued gold and silver coins (a jewel of fame) and published commentaries on sacred books (a jewel of language)

The Trineshwara temple

This Dravidian structure has been situated since the time of raja wodeyar. It was placed on the edge of Devaraya Sagara, Kanthirava Narasa Raja Wadiyar attempted to make the approach to the temple convenient by reclaiming the land in front of it. At the time of Dodda Deva Raja Wodeyar walls were erected between the temple and lake. The king and his successors renovated the temple to make it large. The outer gate of the temple is tall. The temple is filled with shrines and lingas. There is also a white marble figure of Shankaracharya.

While narrating about the Roman Catholic Church and convent which stand at the north end of the church road, the author mentions the maharaja's kingly acts of presenting. The parish church dedicated to Saint Joseph, which is just beyond the convent, has handsome gates. Their gates were presented by the Wadiyar Maharaja. As a part of Wesleyan mission, an English school was opened in 1839. Krishna Raja Wadiyar III extended generous support by providing Rs. 120 to the school and by meeting all the expenses of the school. The author quotes a full dress examination of the schoolboys in front of his Royal Highness the Maharaja. The kids were examined in various fields of their academics before the Maharaja. Krishna Raja Wodeyar III also sold escort officer's bungalow to Wesleyans to support their mission.

Rev.E. Hoole one of the earliest missionaries of Mysore, expresses his sense of gratitude towards Hon. Arthur Cole and Maharaja of Mysore.

He acknowledges that His Highness the Maharajs's patronage and approval to operate Wesleyan mission helped him establish the first English school in Mysore. Rev.E. Hoole also mentions that the king extended all sorts of support to run the mission.

The wodeyars have made contributions to support the people belonging to different communities and religions. The author narrates one such example, of the lampstands presented to the shrines of Jain temples, the Satisvara Basti by Rani Devajammani who was one of the queens of Khasa Chamarajendra Wadiyar.

The author attempts to describe, the two most ancient places of Mysore, Varuna, and Varakodu. Based on the inscription dated 1828, the largest temple dedicated to Mahadeva swami was built by Devajammani, who was the chief queen of Mummadri KrishnaRaja Wadiyar. She has also provided to the village, a tank and bathing ghaut to the north of the temple. In Varakodu village, a temple dedicated to Vishnu who is also known as the granter of wishes was built by Chikka Deva Raja wodeyar. According to the Jain inscription, the material from the demolished Jain Basti of Varuna was used in the construction of this temple

The study of socio-economic conditions of the Temple Priests of Southern Mysore by G. Saraswathi

The author G. Saraswathi's in-depth study about the temples and priests resulted in a book titled 'The study of socio-economic conditions of the temple priests of Southern Mysore. The book covers various aspects such as rituals of the temples, priests who involve in temple activities as a means of living, the economics of temples, and many such interesting features. This book has been explored to learn in detail about

the temples which obtained the royal patronage of Wadiyars, which will be discussed in this section.

Importance of temples

While introducing the topic to the reader the author highlights the importance of temples. The author explains how the temple plays a crucial role in Shaivism, Shaktism, and Vaishnavism. It is a sacred place where one can obtain peace. The word temple derived from the Latin word ‘Templum’, which means ‘House of God’,²⁰ will always have an exalted position in today’s contemporary life. The author indicates that every religion has its place of worship in the form of Devathana, Mosque, Church, or Shrine. In addition to playing a spiritual role, temples can be an important center of art and one can learn a great deal about art, poetry, and beauty from them. A temple is a sacred place in which spiritual knowledge can be obtained in addition to mastering yogic knowledge.

The author brings to our notice three temples in south Karnataka, which developed into big temples over the years. The three big temples of south Karnataka are as follows:

Srikantehwara temple, Cheluvanarayanaswamy temple, and Sri chamundeshwari temple. These temples received the royal patronage of Krishna Raja Wadiyar III, who endowed the temples with gifts and towers. Many elaborate traditions and rituals were also introduced.

20 G. Saraswathi, The Study of Socio-Economic conditions of the temple priests of Southern Mysore p. 1.

Historical background of the temples.

Chamundi Hill

The author gives us beautiful insights into the historical background of the temples. The author begins by narrating about Chamundi Hill which is about 3489 feet above sea level and 13 km east of Mysore city. On the summit of the hill is a temple of Goddess Chamundi or Kali, wife of Lord Shiva. This temple has received the royal patronage of kings of Wadiyar dynasty, because the deity of this temple, Sri Chamundeshwari was believed to be the guardian of the Mysore royal family. A stairway of 1000 stone steps leading to the top of the hill was built by the King of 17th-century Dodda Deva Raja Wadiyar. Between 1820-1821, the temple was reconstructed.

Krishna Raja Wadiyar III's contribution to this temple is remarkable. He beautified the temple by constructing a monumental gatehouse tower (gopura) in 1828. He gifted the temple with vahanas such as simhawahana which are used in processions. He also presented Nakshatramalika a golden jewel, which consists of a Sanskrit poem of 13 verses composed by himself.²¹ The poem praising Chamundamba is engraved on the jewel. Among other gifts presented by him include silver plates and cups, silver mantapa for Utsavavigraha, and a silver bell. The brass-plated doorway in Chamundeswari temple and Mahabalesvara temple on the Chamundi hill was presented by Lingajammanni of Krishnavilasa Sannidhana, wife of Krish Raja Wadiyar III. To the same temple a vessel was gifted by Puttata�ayamanni of Chadrvilasa Sannidhana.²²

21 G. Saraswathi, The Study of Socio-Economic conditions of the temple priests of Southern Mysore p. 5.

22 Ibid, p. 6.

An inscription on a stone dated 1749, in the Pattabhiramaswami temple at Jalige, Devanahalli taluk, highlights the grant of village Jalige by Krishna Raja Wadiyar II towards the Deity Chamundesvari on the hill. The author also indicates the presence of the statues of Krishna Raja Wadiyar III and his queens with the names carved on the pedestals in the temple.

The Chamundeswari temple has been highly respected and protected by all the kings of Mysore city. Even Mohammedan Kings, Haider Ali and his son Tippu showed respect to the temple instead of destroying it. This temple will always be valued because of its unique history.

Tirunarayananapura or Melkote

The author describes the importance of Melkote or Tirunarayananapura, a sacred place in Pandavpura taluk. This place is important because the great Vaishnavite reformer, Sri Ramanuja Charya who escaped from the persecution by the Chola and fled to Mysore. This event which occurred in the early 12th century is believed to have sprung the sacred tank, temples, and community at Melkote. Sri Ramanuja Charya is said to have lived 14 years in Melkote. Therefore Melkote became an important center of the Brahmins of Vaishnava sect.

The paramount temple of Melkote, Narayana Swamy temple is dedicated to Tirunarayana or God Narayana Swamy. This temple has received the special patronage of Maharajas of Mysore and is known for being richly endowed. Raja Wodeyar (1578-1617) who was an ardent follower of Vaishnavism, handed over the estate to this temple and Brahmins, which was granted to him by Venkarapati Raya (a Vijayanagar king). The image of Raja Wodeyar's standing with folded hands has been carved in one of the pillars of the navaranga of this temple. This image of

about one and a half feet, on the base of which the name of the Raja is inscribed. One can find the most precious collection of jewels in this temple.

The author brings to our notice the Raja Wodeyar's respect for this temple (Narayana Swamy temple). He would frequently visit the temple as he was a great follower of God Narayana Swamy. The king's act of presenting gifts to this temple has been described by the author. A gold crown set containing valuable jewels was presented to the temple by Raja Wodeyar in the year 1614 AD. The crown, 'Raja Mudi' was named after his name. The jewels weigh around 42 tolas or 144 Varahas.²³

The author further describes the practice of gift-giving to the Melkote temple by other Wodeyar kings. She mentions Krishna Raja Wodeyar III, who has also presented valuable gifts to the Naraya Swamy temple. The king and his queen presented to these gold and silver vessels and some gold jewels. Like Raja Wodeyar, Krishna Raja Wodeyar III also presented a crown set of valuable and precious jewels in 1819. This crown was named after him as Krishna Raja Mudi. The king is known for granting money every year to the temple and also for distributing rice, free of cost in the Melkote temple.

The author narrates the story of Lingajammanni, queen of Krishna Raja Wodeyar III. The king once visited Melkote with the pregnant queen. He visits a temple of Yoga Narasimha on the top of the hill leaving his pregnant wife at the foot of the hill. Lost at the sight of the royal party happening up the hill, the queen falls due to taking a false step. However, she miraculously escapes the injury. This incident

23 G. Saraswathi, The Study of Socio-Economic conditions of the temple priests of Southern Mysore p. 8.

convinced the queen to present a Gold crown as a token of gratefulness to this temple in 1842.

A crown, Vajramukti or Vairamudi in Narayana Swamy temple of Melkote, older than the crowns gifted by the Wodeyar kings holds prominence. However, it is not known who gifted this crown to the Temple. King Chikkadeva Raja Wodeyar gave importance to the Vairamudi Festival held at Melkote in the month of March-April (Phalguna). He is known to have inaugurated the Gajendra festival there. Krishna Raja Wodeyar II presented a jeweled conch and a gold Sathakopa to Narayana Swamy temple at Melkote. A Sathakopa in the shape of a truncated pyramid is a hollow article having Vishnu's feet carved on the top of it. In 1753, he also gave an annual grant of 12 Varaha for the Ramanujakuta, an institution for feeding the pilgrims of Melkote.

Nanjangud

Nanjangud, a taluk in Mysore is known for the temple dedicated to Srikanteshwara or Nanjundeshwara. There are no records about who constructed the temple and when it came into existence. A tower (Gopura) of this temple was constructed by Mummadri Krishna Raja Wodeyar and his queen, who also built numerous shrines in it during the period 1853-54.²⁴

In the year 1847, Krishna Raja Wodeyar III, presented Srikanteswara temples, vehicles namely Elephant Chariot (Gajaratha) and Turaga (Horse). Later in 1852 he also presented Kalasa to the temple. These vehicles which were the gifts from the raja wodeyar, have wheels and can

24 E.C. III Ng 1-8, and 11-12.

be moved easily. The king also showered the temple with various other gifts such as a silver lamp stand, brass-plated doorways (two in number), two bamboo ends of the temple palanquin covered with silver, snake vehicle (a gold sheesha-vahana), Chandrashekara which is a manatapa made out of silver for Utsava vigraha, three silver vessels, and two gold plates.²⁵

Lingajammani, the queen of Krishna Raja Wodeyar III, also gifted the temple a silver bull vehicle called Nandi-Vahana. The temple also received gifts such as a kettle drum in bell metal and Rudrakshi Mantapa (a temple vehicle) from the queen.²⁶

Religious and charitable endowments

Under this section, the author mentions the origin of the Muzrai department in 1788AD. The term Muzrai, derived from the Persian ‘Muzra’ means allowances. The Muzrai department thus deals with the allowances for religious and charitable purposes. The author mentions how keen Krishna Raja Wodeyar III was in supervising Muzarai institutions and the institutions were under his control until 1831. The rationale of the Muzarai department was to provide grants for charitable and religious purposes and take up the expenditure incurred to keep up the religious and charitable institutions.

The Economic conditions of the priests

In this section, the author discusses the economic conditions of the priest and how the royal kings ensured the well-being of the priests. The

25 G. Saraswathi, the Study of Socio-Economic conditions of the temple priests of Southern Mysore p. 11.

26 Ibid p. 12.

author describes how the royal kings of Mysore endowed scholarly Brahmins with houses, lands, and other facilities and help them (Brahmans) engage in academic pursuits. This settlement of Brahmans is called Agrahara. Agricultural lands were also given to the scholars so that they can take up cultivation as a means of their livelihood. Brahmapuri, which means an area containing streets with a town or city were also allotted to Brahmans. The author says that the Kings wanted to acquire Punya or merit by providing grants to religious institutions and to the Brahmans who were involved in educational activities. The kings would also donate food, shelter, and clothing to the teachers and students with a vision to spread education. The kings observed establishing Agraharas as a meritorious act.

In this section, the author also describes how the priests and other temple functionaries were paid in cash and the form of clothes, grains cereals, etc, during the Kirshnaraja Wodeyar period. The priests of the temple have acknowledged their contentment during the period of the Krishnaraja wodeyar period when they were given rice, grains, and other gifts sufficient to maintain their families. During the period of Krishnaraja Wodeyar, about fifteen to eighteen seers of rice would be cooked and distributed among the temple functionaries due to which they never cooked at their abode during the daytime. The priests also enjoyed many privileges during all ten days of Dasara. Cooking materials such as 12 quintals of rice, vegetables, and other eatables were distributed from the palace to the authorities of the temple. They were also given gifts in the form of clothing.

Royalty in colonial and post-colonial India A Historical Anthropology of Mysore from 1799 to the present-Aya Ikegami Princely

India Re-imagined A Historical Anthropology of Mysore From 1799 to the predent-Aya Ikegame

This book Published in the year by the university press, this book contains pages with appendices and a list of illustrations. This author divided the work into chapters. Chapter one gives information about the everyday life of the royals. Author elaborately explains about the legacy of the royal, the historical formation of Indian kingships, Author subsequently discuss culture and tradition of royals family, along with that Aya Ikegame elaborately discussed the place and politics of Honour in chapter number five and the capital of Rajadharma; Modern space and Religion chapter number six gives valuable information about the honors gifts and endowments of royals. This book provides a plethora of information about the gifts and honor given by the royal family.

Chapter number five the palace and politics of honor, in this chapter author discusses the gift-giving. Many anthropologists and sociologists argued about this gift-giving issue. Gift giving was common in the royal family, the author describes that gift was given especially for mutts, temples, Brahmins, etc. But this system of gift-giving was diverse by the Britishers and they climbed it into a single category of Inaam. Although Britishers considered it as corrupt practice, they carried out the so-called Inaam settlement in the mid 19th c. According to Dirks Inaam was a part of a system of exchange and redistribution and in this system “hour, land, and service had previously been integrally linked.

While providing more details about grants and honor, the author says The Maharaja Krishnarja Wodeyar III played an important role to create a political alliance. He lavishly patronized temples and mathas, because of this intense patronage he had a burden of subsidy payment the British

kept inaam intact and secured the Raja's share. Maharaja was no longer in a position in 1831, the then Maharaja Krishnaraja Wodeyar III accepted the decision of the court of directors in England. The Maharaja waited patiently for eight years, and later he began to question the validity plausibility of the continuation of the British commission .while keeping the relationship with the British government to initiate the restoration of the country to him but unfortunately he did not succeed. During this time many territories were annexed by Gov Gen Lord Dalhousie. Maharaja of Mysore was issueless, he appealed to Lord Canning, the first viceroy of India, and his successor Lord Elgin to restore his power and to recognize his right to adopt a son. Finally, S.H.Northcote reluctantly recognizes the Maharaja's adopted son as the future ruler of Mysore. Finally, Maharaja Krishnaraja Wodeyar III secured the territory of Mysore to his adopted son Chikkadevaraja Wodeyar X.

While providing more details about the king Krishnaraja Wodeyar III gift-giving act, the author says although kingly acts were much more restricted, he has no longer in a position to give Inaam. Yet the Maharaja continued to donate money, he patronized to temples mutts and learned Brahmins. For eg Krishnaraja Wodeyar III renovated the Chamundeshwari temple near Mysore city and he gave grants to the temples.

As many have suggested, the kingly act was not to run his office efficiently, but to give, to redistribute, and to offer patronage. Elliot discovered the grant of Rs 12000 per annum was given to the Sringeri Matha, one of the most important shaivaite mathas in south India²⁷Small

27 Official letter from C. Elliot, Superintendent, Astagrama Divison, in charge of palace duty to L. Bowring Commissioner of Mysore, Eliot Report.

grants were given to many religious and charitable organizations, including the civil orphan asylum at madras, and the Roman Catholic Church at Mysore. The palace also distributed 300 seers of rice to the poor in the city.

The author outlines the involvement of the Maharaja. In the Dasara festival, where all visitors received gifts on the occasion of Dasara festival, mass feeding of Brahmins and the poor and distribution of money and gifts were carried. Out Maharaja Krishnaraja wodeyar III lavishly patronized and made his treasury empty when he was in power. He gave away Inaam's as well as money and goods. He was generous in bestowing money or gifts on others. His charitableness and open-handedness lead us to wonder why he had given so much.

David Shulman's study on the medieval South India myth also supports the idea that the king has to shower gifts on the Brahmins and other groups to get rid of evil and sin. It is believed that the king receives a part of Punya in return.

The author describes a sign of honor by Maharaja. The Kannada word maryade means respect which is widely used in people's everyday life. If a guru was honored by a superior authority, it would mean that all of the devotees were equally recognized as a respectable group. Later on, various complications arose misappropriation of gifts and grants was common. So to remove this Prejudice honors was simplified, since the politics of exchange of other gifts, money, land was much more restricted in the modern colonial period. Several kings of signs emblems were given such as fans, umbrellas, etc, and receiving the honor was not an individual matter. But a matter for the entire family to which the person belongs. It is also said that the head of Sringeri mutt enjoyed the highest

position among such gurus. Wherever he went in the country he was felicitated throughout his journey. It is hereby directed that if the swami visits your place you should observe the respect and was suppose to provide all the facilities such as rice, firewood, coolies, carts, bullocks, palanquin bearers. Along with this elephants, horses, palanquins, swords, Brahmins, non-Brahmins, soldiers will follow the Swamy. He may be allowed to pass out any disturbance and harm.

Chapter 6 the capital of Raajadharma; Modern space and religion; In this chapter author describes the capital, religion, the palace, and temples. The author explained the concept of dharma and the restoration of temples. Mysore palace attracts thousands of tourists daily from all over India as well as from abroad. Mysore city is surrounded by many temples. These numbers of temples were restored or newly constructed by the Mysore Maharajas.

The author describes the role of the king regarding the concept of dharma is clear. The contribution of the king regarding the maintenance of dharma is not limited. At the time of the settlement of 1868, Maharajas religious endowments seemed to be in a state of complete confusion

At the time of the settlement of 1868, religious endowments by the late Maharaja seemed to be very chaotic to C. Elliot, who was in charge of the Palace settlement. Elliot found that there were eighty-nine religious and charitable institutions receiving a monthly allowance totaling 2,513 rupees from the Maharaja's private treasury. The largest grants were a grant of 1,000 rupees per month for the Sringeri Matha, one of the most important monasteries in south India, followed by grants to the civil orphan asylum at Madras (an annual contribution of 1,000 rupees), and to the Roman Catholic church at Mysore (a monthly grant of thirty

rupees).²⁸ Other institutions were receiving only grants of small amounts, mainly between ten and twenty rupees per month from the palace treasury.

According to the 1868 settlement, all of the grants for institutions in the first category were to be provided by the State Muzrai Department, which administered Hindu temples and charitable endowments, whilst Elliot proposed that those in the second category would be awarded gratuities to enable the managers of these institutions to invest in land for their support. However, in 1870-71 a new arrangement was introduced. The management of five temples (Prasanna Krishna Temple, Lakshmiiramaṇa Temple, Varaaha Temple, Trineeshvara Temple within the fort and Camun Deeshvari Temple in Chamundi Hills) was entirely transferred from the state to the palace management because the temples were religious institutions of the Maharaja rather than of general public interest and that in some of them the royal family's religious services were frequently rendered.¹⁸ Of the remaining institutions, some were maintained partly from palace funds and partly from state funds until 1891, when their charge was transferred to state funds. Their management, nonetheless, remained with the palace. Other temples too continued to be supported from state funds but managed by the palace.

Mysore palace, which is undoubtedly one of the most splendid palaces in India, was designed by British architect Henri Irwin. The construction of the new palace was started after the old one was destroyed by a fire in 1897. The Maharani, the then Regent Vani Vilasa Sannidhana, decided to build a new palace on the model and foundations of the old one. Irwin, who was also known for the Viceregal Lodge in

28 Official letter from C. Elliot Superintendent Asthagrama Divison in charge of Palace duty to L. Bowring Commissioner of Mysore, Elliot Report.

Simla and the Victoria Hall in Madras, had at that time recently retired as Consulting Architect of the Government of Madras and was, therefore, free to undertake private work. He received the contract for the new Mysore palace, his plan was approved, and the construction was inaugurated in October 1897, only eight months after the fire. The new palace was to represent the second-largest princely state in India; therefore the scale and cost of the construction were inevitably extravagant. When the construction of the new palace was completed in 1912, the total cost reached Rs.4,417,913, which was nearly double the original estimate of Rs.2,500,000. The actual cost of construction was equal to nearly one-quarter of the annual revenue of Mysore state.

In the course of the construction of the new palace, temples within the fort became the subject of restoration and beautification. The restoration of old temples, and the construction of new ones in the fort, had already started in the early nineteenth century. Krishnaraja Wodeyar III constructed a Sri Vaishnava temple, Prasanna Krishnaswami temple in 1825 because there was no temple for Krishna, which was also his name. Another Sri Vaishnava temple, Varaha Swami temple in the Hoysala style, was said to have been ruined in Srirangapattana and moved into the fort and reconstructed by Krishnaraja Wodeyar III in 1809. The Maharaja also restored and glorified several temples in the city, often by adding splendid *gopuras* (towers) to the original structure. However, the restoration of temples in this period was a part of the traditional religious endowments by the king. Although the idea of *dharma* continued, these restorations were undertaken in an entirely different context during the late nineteenth and the early twentieth centuries. The cost of repairing the temples, which previously had been regarded as simply a part of the religious endowment to enable the temples to continue daily worship and

occasional festivals, were for the first time regarded as necessary from an aesthetic point of view. In 1928, the state government directed an annual provision of Rs.20,000 and an additional Rs.10,000 for five years for the construction and repair of Muzrai Institutions and buildings ‘of architectural interest’. Out of Rs.30,000 allotted annually, Rs.2,000 was earmarked for disposal by the palace authorities for the execution of repairs required for Muzrai temples under their management. Before this Government order, the palace authorities complained that the amount of the annual Tasdik grant for the Palace Muzurai temples was fixed in 1899 and comprised of charges only for the establishment and expenses of daily worship and special worship, but did not include any of the sums required for repairing and keeping the structure in good condition.

The concept of dharma and its dilemma in modern space:

The fort of Mysore was transformed into a large space following modern ideas of hygiene and sanitation, and the palace and temples all emerged in a renovated form. This new space in the fort was created, as we have seen, by a combination of modern ideas of improvement and traditional ideas of *dharma* working together. However, the co-operation of the two ideas was not always trouble-free.

As discussed in the introduction, the king must protect *dharma*. But the question remains unanswered; what is *dharma*? It is difficult to define *dharma* as anything more than that ‘which wise twice-born men praise’ (Heesterman 1985: 115). The wise twice-born, the Brahmins, were represented in Mysore by the following three sects: the Smarta (*smaarta*, followers of Advaita philosophy, Shaiva), the Madhva (*maadhva*, followers of Dwaita philosophy, Vaishnava), and the Sri Vaishnava (*shrii vaiSnavaa* followers of Visistadvaita, Vaishnava). The Brahmins who

belonged to these three sects were not only given several privileges, such as *agrahaaras*, *inaam* lands or villages, and cows which secured a source of their livelihood but also were to be entertained by the king during certain rituals in which the Brahmin population of the city was given *santarpaNe*, ritual mass feeding. For example, on the occasion of the annual *eDekaTle*, ancestor worship ritual, for the late Maharaja Chamarajendra Wodeyar (1881-1894), thousands of Brahmins were fed in three different places in the city.²⁹

It is worth mentioning that the Mysore kings were generous towards religions other than Hinduism, although most religious endowments were given to Hindu institutions. They acted, at least in public, according to the idea of *raajadharma*, which defines the role of the king as a protector of all of his subjects and his country at large. The following speech made by Maharaja Krishnaraja Wodeyar IV gives us some idea about how he tried to manifest himself as an ideal king who supports not only his religion but all of his subjects' religions. The speech was delivered in Urdu, which is quite different from his mother tongue; Kannada, on the occasion of the opening of a mosque for the Muslim section of His Highness's Body Guard Troop in 1922.

His tolerance and prudence in religious matters would certainly deserve the praiseworthy 'Rama Rajya' (the Golden Age ruled by Rama), which was given by Mahatma Gandhi to describe the Mysore king's rule.⁵³ His belief that being more religious does not necessarily lead to communal hostility, but guides people to the same goal and enables them to work together for the prosperity and advancement of the state can be a strong aphorism for present-day society. The Indian ideology that the

29 KSA/MPD PCO file No. 1898-1915.

king transcends all the differences of religions and sects and unites them from above was alive and persuasive in the modern discourse of nationalism in Mysore. However, the transformative effects of religious revival on modern space were limited by the fact that modern ideology and traditional Indian idioms of politics and religion did not always work together so well.

A history of a small goddess shrine standing just outside the fort helps us to understand this dilemma and the paradoxical nature of *raajadharma*. The KooTemaaramma temple, formally known as the Bisilumaramma temple was a shrine of a local goddess of hotness (*bisilu*) who is believed to have strong powers to cure diseases such as smallpox and chickenpox.⁵⁴ The local goddess, such as Bisilumaaramma, is widely worshipped as a village goddess (*grama deevate*) in different names and forms by all Hindus and especially by the lower castes, Dalits (untouchables), and women. They are often independent and single, unlike other Hindu goddesses who are often presented as consorts of great Hindu gods. The devotees bring to such a village goddess special offerings called *tampu* (cooling food) to cool her down, and sometimes perform an animal sacrifice (*Bali*) to please her (Fuller 1992: 46, 85). It has always been a problematic issue how to treat these indigenous forms of religious belief within a modern space, especially a blood-thirsty goddess such as Bisilumaaramma.

Village goddess worship, although regarded by the Brahmins as an indigenous and non-Brahminical tradition, lies at the very core of the ritual of kingship in Mysore. The Wodeyar's *kula deevate* (family god) CaamunDeeshvari was a local mother goddess who became the protector of the country under the patronage of the Wodeyars (see Chapter 7). During the state festival of Dasara, in which goddess CaamunDeeshvari

kills a buffalo-demon Mahshaasura and recovers the peace to the world, the Maharaja invokes her in the role of the chief sacrificer. Throughout the nine days of celebration, he daily sits on the throne into which the goddess is incorporated. The Maharaja's sitting on the throne in public is not a simple display of his power and authority but signifies a sacred communion of the kingship, goddess, and king himself (Hayavadana Rao, 1936:147-148, also see Stein 1983). The Dasara festival, therefore, clearly shows that the worship of goddesses is an indispensable factor for kingship and the king himself, whose duty is to perform rituals to protect his country from evil and to ask the goddess's power to destroy evil and to recover peace. Although the palace took responsibility for the Bisilumaaramma temple's management, her temple was removed from the fort not only physically as we have seen, but also symbolically. One of the religious practices, which has been continued till the present day, is the removal of the state sword from the palace whenever a festival (*utsava*) is performed and an icon of god or goddess comes out from a temple in the fort. The idea behind this practice is to avoid any confrontation between two gods (the goddess in the state sword and the god in the temple) and to keep the sacred space of the fort harmonious and peaceful. This practice was applied to the Bisilumaaramma temple as well when it was inside the fort. But since her shrine was moved out of the fort, this practice ceased to involve Bisilumaaramma. Paradoxically though, at the same time she was excluded from the sacred space of the fort, she was renamed as KooTemaaramma, or goddess of the fort, thus still clearly retaining importance about this otherwise Brahminised, modernized, and purified space.

Closely following such as Karnataka through the ages, edited by R.R Diwakar (1968), Hayavadana Rao (1948) M. Shama Rao (1936) one-time

Inspector General of Education of Mysore published two volumes titled “Modern Mysore” in 1936. This work is dedicated to the Maharaja of Mysore. While in many ways Shama Rao goes beyond a mere compilation of information and to a very limited extent analysis the data he too is far from critical in his approach. B.Lewis Rice also given contribute to history as a historian, he published two volumes titled “Mysore Gazetteer Compiled for Government Vol I and Vol II 2001”. Suryanath U Kamath is an Indian Historian who served as the Chief Editor of the Karnataka State Gazetteer from 1981-1995. He was also the editor of the Karnataka State Gazetteer and since 1977 has been the editor of the quarterly general of the mystic society, those are most resourceful and gives vast information.

Besides the above, notable researchers of Bangalore and Mysore universities have also published works on the history of Wodeyars from different perspectives. However, most of them have not focussed their attention on the royal patronage of Wodeyars of Mysore towards mutts and religious institutions.

This study is, therefore, essentially based on the primary or original source material such as Government Records, Govt Reports, and publications, which are of immense value for research students. Proceedings of the Govt of Mysore, Proceedings of the Mysore Representative Assembly, 1881-1950, Proceedings of the Govt of his Highness the Maharaja of Mysore.

“The Reports on the Administration of Mysore”, available from the year 1863 onwards are sources of immense historical value. These annual reports provide useful information about the expenditure.

The Mysore Gazette is another publication, available from 1866 onwards. It contains proclamations, circulars, notifications, and govt orders.

In the period between 1881-1947 there are several books written by many historians on Wodeyars of Mysore, but there is no document specially written on the reason behind the royal patronage of Wodeyars of Mysore towards mutts and religious institutions.

Scope and importance of the study

Despite all these books and some Ph.D. Thesis published and unpublished submitted to different universities. I find that still there is scope for further probing. The available literature does not provide answers to the questions I have raised. Moreover, the available literature sheds very little light on the socio-political dimensions of the Wodeyars contributions. To fill up the gap that exists, I have taken up this research work.

The year 1831 is crucial in the history of Mysore. During this period several social disturbances starting in the early years of the 19th c led the British to take over the Mysore administration. The period between 1831 and 1881 witnessed the gradual transformation of the Hindu system of administration brought about tremendous changes in the field of education, revenue, judiciary, and religion. All these reforms prepared Mysore to undergo a transition from tradition to modernity.

When Mysore was emerging as a modern society with new vistas of thinking, the Wodeyars continued patronizing the religious mutts and temples. The active and dynamic impact of the British model of administration did not influence the tradition-bound Wodeyars. The

Wodeyars continued contributing to the development of mutts, temples, and other religious institutions. They were also involved in the exceptional scale of charitable activities and gift-giving. The Wodeyars continued practicing traditional kingly acts of giving lands, goods, and honors.

Wodeyars practiced gift giving so lavishly that the treasury would become nearly bankrupt. The question is why did the Maharaja give away many lands and gifts under such dire circumstances? The answer to these questions requires a thorough investigation of primary and secondary sources of information.

Sources for the study

References above reveal several sources are available for the study of the Royal Patronage of Wodeyars towards mutts and religious institutions. Primary sources like archival records, documents, personal diaries are available. The study of proceedings of the MRA, MLC are very essential. They record the developments constitutionally. Establishment of MRA in 1881, MLC IN 1907, Proceedings of their annual meetings, budget sessions; provide a glimpse to the discussions that were going on in those houses reflecting the aspirations of the people. Administration reports, proceedings of economic conferences, records of honors, records of donations, General and Revenue files, Secret files, Confidential reports are to be studied.

Journals, Newspaper back dates to be analyzed for the day to day events of those days. Writings of Newspapers, Magazines account for public concern towards changes.

Methodology

The subject under study is too vast and needed special consideration on numerous factors. Thus chapterised on few prominent issues like Religion, Temples, Mutts, Donations, gifts, and grants, each of them is studied critically to evaluate the Royal Patronage of Wodeyars towards mutts and religious institutions.

The study dealt with them in a specific manner following the methodology needed for research work. The documents that were studied were put under the process of critical analysis. Each document both primary and secondary was critically assessed to know whether they had a partisan {biased} view. Putting each development under a critical scanner was very essential along with the supportive documents.

This topic is undertaken to acquire a plethora of information on Wodeyar's practices of proving donations and patronage towards religious institutes. Therefore the study carried out to investigate, interpret and analyze the purpose behind the kingly acts of Wodeyars. Due to lack of space and outreaching the content, I strictly followed the methodology of historical research.

Along with the subject content for the research work, nature of the study, scope, and importance of the study, the methodology followed and the chapterisation taken up was focused on the problem field and the resulting changes were discussed. Following are the chapters and their contents for the study. Hereby the chapters mainly concern specific problems and results.

FIRST CHAPTER

The present thesis has been divided into six chapters. The first chapter introduces the topic, defines the historical significance of the capital, the geographical area has been reviewed to support the research study important primary and secondary sources materials available for the studies are referred. Along with the subject content for the research work, nature of the study, scope, and importance of the study, methodology, followed and the chapterisation was taken up will be focused.

SECOND CHAPTER

Mainly concerns about important temples patronized by the Wodeyars. Wodeyars gave utmost importance to temples. They believed that the temples are the dynamic center of art, beauty, spiritual knowledge, and yogic wisdom. Patronage to the temples up to the end of the reign of the Regency is from 1881 to 1902.

THIRD CHAPTER

The third chapter focuses on the temples patronized under the reign of Nalvadi Krishnaraja Wodeyar, and Jayachamaraja Wodeyar from 1902 to 1947.

FOURTH CHAPTER

The fourth chapter discusses the donations, gifts, honors endowments given to the mutts by the Wodeyars. The work aims to survey the endowment's grants given by the Wodeyars. Granted lands made provisions of agraharas for scholars and granted villages for the service of gods. Mass feeding of Brahmins and the poor was performed and distribution of money and gifts was carried out.

FIFTH CHAPTER

The fifth chapter deals with the establishment and development of churches and mosques. Mainly concerns about important temples patronized by the Wodeyars. Apart from temples, masjid churches got royal patronage of Wodeyars which aims to highlight the act of Wodeyars in promoting various religions to establish communal harmony in the society during their reign. It is worth mentioning that the Wodeyars of Mysore were generous towards religions other than Hinduism. It is worth mentioning that the Wodeyars of Mysore were generous towards religions other than Hinduism, the chapter focuses itself on the idea of Rajadharma, which defines the role of the king as a protector of all of his subjects and his country at large.

SIXTH CHAPTER

In the last chapter of the sixth form, the conclusion of the study remarks is drawn from the whole thesis. Try to give a clear picture. Many problematic aspects are discussed in this chapter.

Despite all the recent work on Mysore, no scholar has written anything in a peer-reviewed article or book in English about the royal patronage of Wodeyars rulers. With this work, I attempt to begin filling that void regarding the kingdom of Mysore and bridge the gap in our understanding of kingship in and between these periods.

CHAPTER - 2

PATRONAGE TO THE TEMPLES UPTO THE END OF THE REIGN OF THE REGENCY 1881-1902

INTRODUCTION

Temple is the heart of Shaivism, Vaishnavism, and Shaktism. It is a sanctum of vibrating peace. We feel exalted in the holy atmosphere of a temple. The Veda says 'Body is a temple and soul, the image of God and meditation is worship'. Every religion has its temple, like Church, Mosque, Mandir, Shrine or Synagogue, or Stupa. It is a place for peace, prayer, and meditation. It is called 'KoviV (Koil) in Tamil meaning God's Home, in Kannada 'Devasthana' (Devaru Iruva Sthana) the place where God lives³⁰ Temples are spiritual universities for the spontaneous education of the masses and classes in God-awareness. Temples are dynamic centers of art, beauty, poetry, spiritual knowledge, and yogic wisdom.

A temple (from the Latin word templum) is a structure reserver for religious or spiritual and activities such as prayer and sacrifices. It is typically used for such buildings belonging to all faiths where a more specific term such as church, mosque, or synagogue is not generally used in English. These include Hinduism Jainism and Buddhism among religions with many modern followers, as well as other ancient religions such as ancient Egyptian religion. The form and function of temples are thus very variable, though they are often considered by believers to be in some sense the "house" of one or more deities. Typically offerings of

30 G. Saraswathi, the Study of Socio-Economic Condition of the temple priest of Sourthern Mysore, p. 1.

some sort are made to the deity and other rituals enacted and special groups of clergy maintain and operate the temple. The degree to which the whole population of believers can access the building varies significantly. Often parts or even the whole main building can only be accessed by the clergy. Temple, the word comes from ancient Rome. Temple also became associated with the dwelling places of a god or gods. The word has now become quiet and widely used to describe a house of worship for any number of religions and is even used for periods before the Romans.

The temple stood as a symbolic expression of the religious impulse of the people. The temples were not only the houses of gods but they controlled the interest of the people. The temples also fulfilled the needs of the society such as imparting education, providing monetary help, administering justice, and so on. In a way, the temples were the nucleus of the religious as well as social life of the people. Erection of temples was a socio-religious necessity and this was considered to be the prime duty of the kings and people as well. The Wodeyars of Mysore have constructed innumerable temples throughout Karnataka. Among these, the number of temples that were built within the palace premises and scattered all along the walls is many temples associated with the royal household which are still functioning to this day.

The decoration of a temple was as important as the construction of it. The king himself was taking interest in such matters. Erection of lamp, columns in front of temples was regarded equally an important act of piety as building a temple. The Royal members as well as common folks involved in such deeds with a competitive spirit

Under the royal patronage of Wodeyars of Mysore, several structures of importance were erected. Wodeyars of Mysore enriched the temples by giving gold and silver vessels. Rulers of Mysore also offered a gem set, jewels, gold, and silver vessels for the worship of the god.³¹

Rulers of Mysore made bountiful gifts and grants to the temples. Chamundeshwari temple is one the finest temples of the Wodeyars period enriched the temples by giving gold and silver vessels. A large number of notable temples were erected and ancillary structures were added to the earlier temples by them. As they wielded considerable power in the royal arena, their temples are naturally noted for majesty and grandeur.

The larger and well known earlier temples drew the attention of the kings and the officers alike. Such temples were renovated and restored when they were in dilapidated conditions, fresh architectural additions and alterations were also made.

Some of the temples were renovated and extended often during the period of the empire. This structure was extended considerably during the period of many kings. Renovation to the earlier temples took widely. For that purpose money was derived from various sources. Rulers of Mysore thoroughly renovated the temples and affected a gold kalasa to the tower. This is one of the prominent temples built on a grand scale that made a substantial contribution to the Narayana Swamy temple at Melukote.

When a person was in distress and danger. He would take a vow to renovate a temple if he overcomes such a danger. Kings took an active part in the religious life of the country by consecrating deities and making bountiful and perpetual grants for the maintenance of the temples.

31 G. Saraswathi, the Study of Socio-Economic Condition of the temple priest of Sourthern Mysore, p. 9.

The Wodeyars of Mysore also made a grant of lands besides digging a large tank of the place for the service of the goddess. When a minister visited a place on some work his officers renovated a temple of that place by enlarging it, probably to commemorate the arrival of his master.³²

The Motivation for the Construction

The temples were erected largely to earn blessings of the god or to acquire merit for oneself or their elders. Lamp-columns or temples were erected to cherish the memory of their preceptors or teachers. Sometimes temples were erected as an act of expiation or to overcome sin. These are several factors that induced the people to erect the temples. For eg. When an agrahara was established, a temple was to set up therein. When a ruler was in danger of external attacks he vowed to renovate or build a temple if he overcomes such a danger, kings, feudatories, and the other royal members constructed temples largely as means to exhibit their grandeur and majesty. When the king was coronated, this event was well remembered by the erection of a temple or a part of it. When a king achieved a victory over his powerful enemy, this event was also perpetuated by setting up a temple. These are various factors and promoted the rulers and the people alike to construct and patronize temples. A peaceful situation was conducive to the construction of the temples. Thereby one can notice the construction of a large number of temples during the period of these rulers.

There is a close relationship between religion and the life of the people. The hectic temple building activity began during Wodeyars times. The rulers of Mysore Wodeyars were dedicated to the promotion of

32 G. Saraswathi, The Study of Socio-Economic Condition of the temple priest of Sourthern Mysore, p. 18.

religion and religious institutions. The building of temples was mainly undertaken by kings, members of the royal family, feudatories, feudal lords, military chiefs, rich merchants and wealthy people, etc, during Wodeyars. The temple building activity was regarded as one of the great meritorious deeds. The special worships and different festivals in temples were celebrated as religious practices in the society. Its impact on social, religious, economic, and cultural life was significant. The temple became the center of architects, sculptors, painters, smiths, and carpenters, where they could exhibit their skill and also earn their bread. Temples were the place where singing, dance, drama, and music were performed. The temple also served as a bank, an educational center, a place of justice, and provided a place for important meetings. Temples provided boarding and lodging facilities to the ascetics, Brahmins, students' guests, and pilgrims. As a result, the temple was devoted to a large socio-religious economic, and cultural institution.

Temples are the centers of religious and cultural integration attracted a massive inflow of different pilgrims and devotees from all over the empire and country. Thereby promoting inter and intra-regional mobility, closer contacts, and mutual understanding among the communities. Their glorious architectural and sculptural excellence also attracted visitors from far and near. Hence temples were multifaced multidimensional institutions, which fostered unity among people.

The Wodeyars took interest in constructing huge temples in their empire. From the foreign countries, they brought sculptors, architects, artisans, and experts to their empire for building temples. Religious custom also favored the construction of temples. Realizing the religious importance kings made liberal donations and gifts to temples. Especially kings at the time of some special occasions like a coronation, victory in

battles, made grants to the existing temples and also sometimes constructed new ones. The rulers of Mysore made several grants to temples at the time of their coronation and they also built a new gopura and beautified the temple by building a mantapa and required the old gopura.³³ During Wodeyar's period several religious activities, ceremonies, and festivals were celebrated by the people within the temple complex. Shaivism and Vaishnavism were dominant religions in the empire. As such rulers of Mysore constructed temples for all these Gods. This type of religious sentiment made the rulers accommodate small shrines around the main garbhagriha in the temple premises. This type of construction of small shrines can be seen in the temples. So this style of temple construction activity attracted both workers and devotees on a large scale. The artistic excellence attracted the people of other faiths also to visit temples and perform religious ceremonies. The temple was the focal point for all these activities.

Temples as a religious centre

Temples built by Wodeyars of Mysore were dedicated to different cults like Shaivism, Vaishnavism, Jainism, and Islam. This exhibits religious catholicity and it is greatly enabled them to maintain peace and tranquillity in the city and empire as a whole. The religious rituals, i.e. festivals, ceremonies worship were conducted regularly in the Wodeyars temples. People of different communities irrespective of their faith participated wholeheartedly in the religious activities. As a result of this festivals like Mahanavami, Deepavali, and Dasara were celebrated with religious pomp and gaiety. These festivals are grand and elaborate festivals and the king presiding over the celebrations.

33 M.A.R. 1907, P. 80.

The great temples in the capital of Wodeyars were Sri Someshwara temple, Sri Kala Bhairava temple, Sri Trineshwaraswamy temple, Gayathriammanavara temple, Shwethavarahaswami temple, Anjaneyaswami temple, Prasanna Krishnaswamy temple, Bhuvaneshwari temple, Chamundeshwari temple, etc.

In temples worship of deities was arranged by appointing Brahmins as priests. They performed various pujas. In performing pujas they were assisted by people of different communities and different professions. The rulers of Mysore made endowments to temples to encourage religious activity and ensure the prosperity of the land. Kings made grants to the priests engaged in the conduct of such activities of the temple throughout the year. Drum beaters were there, especially from the lower community, who assisted at the time of puja ceremonies. For these people king made donations.

Thus all these people like Brahmins, farmers, merchant's community, and people, etc participated in maintaining and developing rituals in the temple. This generally gave scope for the development of communal harmony, peace, and tranquillity in the society. Religious ceremonies were widely practiced in all the temples. The temples developed religious sentiments among the people.

Temple Administration

Several inscriptions speak about the temple's income, expenditure, and other things and also their role in society. The temple was a highly organized institution and received several gifts to arrange for the performance of the regular services and different functions there. The administration of the temples was very efficient. Inscriptions mention the appointment of the sthanika or sthananapathi as the manager or trustee of the temple.

Treasury or bhandara which was kept under the direct supervision of the office of the temple. Thus in the temples, some of the officers were appointed for conducting festivals and monitoring the offerings to the temple gods.

Temple as a centre of Administration

The size, number, and richness of the temples in the city speak of their importance and the role played in every sphere of human life. The different activities of these temples covered all spheres of life of man in society. The temple required several people to attend its numerous activities worship, meditation, education, banking, commerce, agriculture, performing arts, etc. The temple was a major center of employment for the people, next only to the state. However, the number of employees in a temple depended upon its size and resources. A large number of servants were maintained by the temples for various purposes. Some of the important staff of the temple like priests, reciters of mantras and sacred texts, decorators, players on musical instruments, cleaners, chouri bearers, etc were in charge of the external work of the temple. They were torchbearers, watchmen, bearers of vehicles, gardeners, garland makers, goldsmiths, tailors, carpenters, treasurer's sthanikas, etc.

Several Brahmins were engaged in temple services, such as performing the pujas and chanting mantras for eg. the Emperor appointed Brahmins to perform a variety of duties in the temples.

Some of the epigraphs give the list of wages of those who were involved in the menial services in the temple kitchen such as grinding of wheat, pounding of rice, etc. Some inscriptions from this same temple also indicate the presence of the temple dancer and some musicians. There were the priests for performing abhisheka, mantra Pushpa,

pauranikas for ithihasa, watchman, bhagavatas, katige persons, and for svayampaka, senabova.

Perhaps in large temples, there must have been still other employees, such as those who carried the processional deities mounted on the vahanas, light-bearers, many others of whom, however, the contemporary sources are absent and no description is given.

Temples as repository of Arts

Art and religion are inseparable. Religion was the basis for all arts. Temples fostered and encouraged fine arts. Being cultured and religious the rulers of Mysore built many temples of different faiths in the capital. Some of the temples in the city became centers of patronizing music, dance, drama, sculpture, architecture painting, and other arts. The temples served as a venue for the professionals to display their talents. As these temples were patronized by the rulers, naturally the patronage and support were also extended to those who depended on them.

The bigger temples of Wodeyars were usually elaborate. The typical Wodeyars temples consisted of the sanctum, pradikshinapatha, an ardhamantapa, navaranga or sabha mantapa with entrances on three sides, mukha mantapa or front pillared hall, a kalian mantapa, parivara shrines or shrines for attendant deities, and an enclosed prakara (court yard) with entrances adorned by lofty gopuras (gateways). The entrance into the temple complex might be one or three in number. In addition to these parts of a temple, a balipitha, a flagstaff, and lamp pillar were also found. In most of the major temples, navaranga or sabhamantapas were constructed especially for the performances of music and dance.

Dance

In the temple ceremonies, public rituals festivals, the elements of dance and music were essential. Dances were performed by dancing girls employed in the temple. The main duty of a dancing girl was to dance and sing before the deities for this purpose they were fully trained in the art of music and dance at the cost of the temple under its expert musicians and dance masters. Travelers who visited the capital have left lengthy descriptions of the female dancers and their role in the temple services and processions and also in the city and court festivals. Temple dancers also participated in the mahanavami festival ceremonies at the court. These dancing girls kept alive the art of dancing.

Devadasis were the female servants in the temples. Devadasis were young charming, beautiful, and accomplished women in singing, dancing, and public relations. They were attached to temples for specific purposes i,e to perform dance and music in temples. They had high social status. Some of the temple dancers were honored and conferred with certain privileges for their services. There were some royal dancing girls. Many Devadasis gave donations for the upkeep of temples. Devadasis with their great skill in arts enchanted the minds of devotees who gathered in temples and their accompaniment added more glamour and colour to the religious processions of the deities in the city. They became a source of inspiration and inspired the minds of sculptors.³⁴

Courtesans are also referred to often in the context of the temple and royal court in the city. Their procession was not confined to prostitution alone. They were mainly taught to sing and dance from their childhood.

34 Janaki Nair, Mysore Modern, P. 204.

Some of the foreign travelers were struck by the beauty of the dancing girls and the dexterity of their movements.

A courtesan had to be accomplished in various fields and had to be a learned scholar, a skillful musician, a clever gambler, and a brilliant conversationalist to win the men of wealth and distinction. Most of the courtesans were attached to the royal court to please the Kings. And also they took an active part in festivals especially during the Mahanavami on some special occasions they were dancing in temples too. The difference between courtesans and temple girls was that the former lived independently at the capital and the latter were attached to temples and depended on its earnings for their livelihood. The temple dancers were highly honored by the king and were given grants. The dancing girls also gave enormous gifts for the public welfare.³⁵

Music

Since Vedic age music was regarded as one of the best entertainments which could please both man and god. It occupied an important place in the temple worship. Music is the expression of human emotions and it is part of human nature. From ancient times music came to be cultivated as fine art.

Temples as an Educational center

Religious institutions like Agraharas and mathas of Wodeyars played an important role and promoted the cause of religion and also served as centers of religious activity and learning. Education in its beginning was religious. Religious establishments like Hindu temples of different faiths, mathas, and agraharas became the center of education. With the

35 Ibid, P. 206.

introduction of Jainism and Buddhism, monastic establishments evolved. This had its impact on the Hindu religion and tradition was continued by the acharyas and the priests of the Hindu temples and mutts. Education was been given much importance since ancient times. Education was patronized by the rulers, nobles, merchants, and the people of all strata of the society. The king took great interest in providing education to the members of the royal family nobles, military servants, merchants, and other subjects. Temples were the centers of education. The construction of large temples and the establishment of agraharas and few mutts bear evidence of the fact that received great support and encouragement from the kings. They made liberal donations and grants of lands to the acharyas and priests of temples and mathas for their services rendered to spread education.

During the reign of Wodeyars education flourished innumerable instances clearly shows the generosity and bounty of the people in the matter of education. No wonder all temples and Mathas of the city including Agraharas and other educational centers together with literary persons enjoyed the benefit of the general prosperity.

In the capital city of Wodeyars, one could see temples almost in every street. The teachers were generally of high moral character; religious-minded and were well versed in all branches of knowledge. They were proficient in teaching philosophy, logic, Veda, vedangas, grammar, poetry, drama, dance, music, astronomy, mathematics, and many other branches of learning and literature. The teachers were paid remuneration for their services in the form of lands, houses, money, etc. They were highly respected in society.

In the city, every large courtyard was provided with one or more pillared halls or mantapas, specially constructed and often very handsome buildings, in which during the great temple festivals, certain ceremonies connected with the idols enshrined in the temples were performed, such as annual marriage ceremony between the main god of the temple and his consort. Whereas other mantapas were used as places of religious institutions, and the large pillared halls were used for various purposes of imparting education and also for dance and music learning.

Temples as a Bank

During this period huge temples were built mainly to perform all religious ceremonies. Hence there was a continuous flow of income to temples. As huge amounts accumulated in the temples, the trustees of temples gradually decided to make use of that wealth for the public service. Hence they invited the leading merchants of the town to utilize that amount and in turn, asked them to pay a certain interest for it. Thus for the mercantile community temples acted as banks.

The constant inflow of money enriched the temple treasury, which served the purposes of banking. In this way temple also served as a center of social service, thereby attracted people on a large scale. Thus compared to the temples attained greater significance as a center of education, fine arts, religion, and banking. This is because Wodeyars ruled for a long period

Wodeyars gave utmost importance to Temples. They believed that the temples are dynamic centers of art, beauty, spiritual knowledge, and yogic wisdom. Their contributions towards mutts and temples are enormous. They have also expressed their love and respect towards deities in the form of presenting gifts to the shrines. Many temples have

been patronized by the kings of Wodeyars such as Narayanaswamy temple at Melkote, Sri Kanteshwara temple at Nanjangud, Sri Chamundeshwari Temple, Kodi Bhairava Swami temple, Prasanna Venkataramna swami temple, and Sri Lakshmiramana swami temple, etc.

There is a close relationship between religion and the life of the people. The hectic temple building activity began during Wodeyars times. The rulers of Mysore Wodeyars were dedicated to the promotion of religion and religious institutions. The building of temples was mainly undertaken by kings, members of the royal family, feudatories, feudal lords, military chiefs, rich merchants and wealthy people, etc, during Wodeyars. The temple building activity was regarded as one of the great meritorious deeds. The special worships and different festivals in temples were celebrated as religious practices in the society. Its impact on social, religious, economic, and cultural life was significant. The temple became the center of architects, sculptors, painters, smiths, and carpenters, where they could exhibit their skill and also earn their bread. Temples were the place where singing, dance, drama, and music were performed. The temple also served as a bank, an educational center, a place of justice, and provided a place for important meetings. Temples provided boarding and lodging facilities to the ascetics, Brahmins, students guests, and pilgrims. As a result, the temple was devoted to a large socio-religious economic, and cultural institution.

Temples are the centers of religious and cultural integration attracted a massive inflow of different pilgrims and devotees from all over the empire and country. Thereby promoting inter and intra-regional mobility, closer contacts, and mutual understanding among the communities. Their glorious architectural and sculptural excellence also attracted visitors

from far and near. Hence temples were multifaced multidimensional institutions, which fostered unity among people.

The Wodeyars took interest in constructing huge temples in their empire. From the foreign countries, they brought sculptors, architects, artisans, and experts to their empire for building temples. Religious custom also favoured the construction of temples. Realizing the religious importance kings made liberal donations and gifts to temples. Especially kings at the time of some special occasions like a coronation, victory in battles, made grants to the existing temples and also sometimes constructed new ones. The rulers of Mysore made several grants to temples at the time of their coronation and they also built a new gopura and beautified the temple by building a mantapa and required the old gopura. During Wodeyar's period several religious activities, ceremonies, and festivals were celebrated by the people within the temple complex. Shaivism and Vaishnavism were dominant religions in the empire. As such rulers of Mysore constructed temples for all these Gods. This type of religious sentiment made the rulers accommodate small shrines around the main garbhagriha in the temple premises. This type of construction of small shrines can be seen in the temples. So this style of temple construction activity attracted both workers and devotees on a large scale. The artistic excellence attracted the people of other faiths also to visit temples and perform religious ceremonies. The temple was the focal point for all these activities...

In South Karnataka, the following three temples have emerged as big temples and have developed over the years.

1. Cheluvanarayana Swamy Temple in Melkote (about 45 km from Mysore City)
2. Sri Chamundeswari Temple on Chamundi Hills (10 kms from Mysore City).
3. Srikanteswara Temple in Nanjangud (about 22 kms from Mysore City)

The above temples received the royal patronage of the erstwhile princely state of Mysore. In fact, at the beginning of the 19th Century, the then Maharaja of Mysore, Sri Krishna Raja Wodeyar III had endowed these temples with towers and other gifts, and elaborate ritual traditions were introduced since those days.³⁶

These three temples were therefore selected for the study, as they are big, having elaborate ritual traditions and a steady flow of devotees assuring a good economic life to priests.

Narayanaswami temple

The Narayanaswami Temple at Melkote reveals the archaeological, traditional, and sculptural significance of the temple. Based on the literary sources including archaeological sources, agamas and sthalapurans consider Narayanaswami temple as a socio-religious institution. The inscriptions are 93 in number. Most of the inscriptions are engraved on the pillars, walls, and temple utensils of the Narayanaswami temple. The oldest inscriptions date back to the time of Hoysala Vishnuvardhana and the latest belong to King Krishnaraja wodeyar III. In this section, the contributions of Wodeyar kings towards Melkote will be discussed based on the observations.

36 G. Saraswathi, The Study of Socio-Economic Condition of the temple priest of Sourthern Mysore, p. 3.

Melkote: Location and antiquities

Melkote, as described is a small town belonging to Pandavapura taluk of Mandya district. This small town belongs to 1337 AD. The name Melkote in the Kannada language is ‘Fort on the top’. No doubt Melkote is an abode to numerous monuments of which the biggest one is the Narayanaswami temple.

Kalyani, a large water tank, the most important landmark at Melkote, is at the western foot of the Narasimha hill. Bhuvaneshwari mandapa, which is the first structure to encounter on the eastern side of the Kalyani, was built by Mysore Krishna Raja Wodeyar III raised on eight pillars this Mandapa is a beautiful octagonal structure. The construction work of this historical beauty was undertaken during the earlier part of the 19th century. The devotion of Raja Wodeyar to Naryana of Melkote, due to with the king provided many presents to the temple. Also, on a pillar in the Mahamantapa of Narayana temple is a bas-relief (sculpture) of Raja wodeyar, which signifies the connection between Melkote and Raja Wodeyar.³⁷

The purpose of the contribution of Mysore wodeyars towards the temple at Melkote helps us to recall the incidence which is believed to be the origin of the royalty of Mysore wodeyars. The incidence is connected to the deity of Melkote temple. It is said that two Rajput princes Yadu and Krishna came from the North to Melkote to worship Narayana, their family god. This visit turned out to be historically remarkable because several incidences following their visit induced the princes to stay back and find Wodeyar kingdom. The Wodeyars of Mysore have therefore made many contributions towards this temple at Melkote. The

37 Dr. R. Vasantha, The Narayanaswamy temple at Melukote p. 2.

philanthropic activities of the successive members of Mysore Wodeyars increased the wealth and glory of Melkote.

Contribution of Mysore Wodeyars

The enormous contributions of Mysore Wodeyars towards Melkote and its temples show that the Wodeyars of Mysore were undoubtedly great patrons of Narayanaswamy temple. The Wodeyars strongly believed that they acquired their Kingdom due to the blessings and grace of Lord Narayana. Raja Wodeyar is known to have donated a village. He got his image carved in one of the pillars inside the temple. The king has made numerous improvements to Melkote. Not to forget, the steps for the Kalyani at Melkote were constructed by Chamaraja Wodeyar V. Several new festivals were organized in the temple of Melkote by Krishnaraja Wodeyar I. Utmost care was given to the Brahmins by proving them with agraharas, during the period of Krishnaraja Wodeyar III.

Several improvements in the town and temples were witnessed during the period of Krishnaraja Wodeyar III. Numerous mantapas near the kalyani such as the elegant Bhuvaneswari mandapa was constructed during the period of Krishna Raja Wodeyar III. He was a staunch devotee of god Narayana and therefore presented a portrait of himself with his queen as a Token of his love and devotion towards the deity. During this period a huge inflow of utensils of gold and silver, precious jewelry, ornaments, was witnessed in the temple. Besides, the king would also provide new vehicles for use in festivals. The author specially mentions Rajamudi which is the jeweled crown of processional deity presented by Raja wodeyar, whereas Krishnaraja Wodeyar III gifted Krishnaraja mudi to the deity.

While explaining the architecture of the temple, about the Pillai Lokacharya Shrine, which is present by the side of Mahadvara of the temple. Based on the epigraphical evidence, it could be inferred that this shrine was erected by Krishnaraja Wodeyar III in the year 1828 AD.

Architecture

The style of architecture of the Melkote temple. While describing the Kaisale, which is the pillared corridor, about the parapet figures above the outer Kaisale and the figures on the parapet inside the temple. The style of kaisale and parapet was widespread during the period of Wodeyars, as evident from the temples lie Paravasudeva at Gundlupet, Ranganathaswami at Srirangapatna, Sri Kanteshwara at Nanjangud and Venkataramana in Mysore fort. The mention of the outer kaisale could be found in the temple manual of 1845. Therefore, these pieces of architecture came into existence in the early 19th century AD during the reign of Krishna Raja Wodeyar III, who was indeed a great patron of religious activities. Being a true devotee of this temple, the king got his and Queens's images established in the temple.

Daily worship and special festivals

The importance of the gold crown set of precious jewels gifted to the deity by the Wodeyar kings. These jeweled crowns are ornaments of prominence during various festivals observed in the temple of Melkote. These crowns are placed over the head of the deity during a specific festival and the deity is taken in procession, Rajamudi, a crown gifted by Raja Wodeyar is worn by the deity after vairamudi (another crown of unknown antiquity) is taken from the Deity's head during Brahmotsava, the grandest festival of Melkote. Krishnaraja Mudi festival instituted by Krishna Raja Wodeyar III is performed annually starting from Ashada

Bahula Padyami. In this festival Krishnaraja mudi, a jeweled crown gifted by Krishnaraja Wodeyar is worn on the head of the deity.

From about the 17th century, during the period of Wodeyars of Mysore, there was a change in the trend in the donations from the royal family towards the temple. By that time the temple had sufficient resources to run various activities such as pujas and festivals, thus the land grants were replaced by offerings of costly utensils of gold and silver for the services in the temple. Jewels to decorate the gods and various vehicles for use in the procession were also offered. From the inscriptions of that period, only two incidences of land property donation could be learned. In 1678, a person named Biruvalli was given a landed property for meeting the expenditure incurred for distributing prasadam during the ten days of the Ramanuja festival. Another incidence of such donation also occurred during the same date. Otherwise, the most important donations during this period include the famous jeweled crowns Rajamudi and Krishnarajamudi presented by Raja Wodeyar and Krishnaraja Wodeyar III respectively.

Among other gifts by the Wodeyars of Mysore towards Melkote temple include jeweled kawacha by Krishna Raja wodeyar I, by various other golden hands for the image of processional god, one pair of gold feet for god Narayana., a silver plate, a golden waistband for the god cheluvaraya, numerous silver pots and cups, camphor burner, vehicles such as golden Garuda and Palanquin, etc.

Promotion of social good

An inscription of Kanthirava Narasaraja Wodeyar gives an account of the learned Vaishnavas Ramanujacharya, Venkataraya, and Raghupathi who settled down at Yadugiri and were given well-built and

furnished homes. In ancient times a place for feeding the pilgrims at Melkote was known as Ramanujaka. Inscriptions of 1458 AD indicate the establishment of a resting and feeding house for travelers and pilgrims at Melkote. The importance of such institutions, which is to bring about social interaction among people belonging to different regions and communities.

The illustrious contribution of Wodeyars towards Narayanaswami Temple at Melkote is worth mentioning. The Wodeyars of Mysore were undoubtedly great patrons of Narayanaswamy temple. The Wodeyars strongly believed that they acquired their Kingdom due to the blessings and grace of Lord Narayana. Raja Wodeyar is known to have donated a village to this temple. He got his image carved in one of the pillars inside the temple. The king has made numerous improvements to Melkote. Not to forget, the steps for the kalyani at Melkote were constructed by Chamaraja Wodeyar V. Several new festivals were organized in the temple of Melkote by Krishnaraja Wodeyar I. Utmost care was given to the Brahmins by proving them with agraharas, during the period of Krishna Raja Wodeyar III.

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A gold crown set containing valuable jewels was presented to the temple by Raja Wodeyar in the year 1614 AD. The crown, ‘Raja Mudi’ was named after his name. The jewels weigh around 42 tolas or 144 Varahas. Krishna Raja Wodeyar III also presented a crown set of valuable and precious jewels in 1819. This crown was named after him as Krishna Raja Mudi. The king is known for granting money every year to the temple and also for distributing rice, free of cost in the Melkote temple. The Pillai Lokacharya Shrine, which is present by the side of Mahadvara of the temple. Based on the epigraphical evidence, it could be inferred that this shrine was erected by Krishna Raja Wodeyar III in the year 1828 AD.

The story Lingajammani, queen of Krishna Raja Wodeyar III is worth narrating. The king once visited Melkote with the pregnant queen. He visits a temple of Yoga Narasimha on the top of the hill leaving his pregnant wife at the foot of the hill. Lost at the sight of the royal party happening up the hill, the queen falls due to taking a false step. However, she miraculously escapes the injury. This incident convinced the queen to present a Gold crown as a token of gratefulness to this temple in 1842.³⁸

The temple is richly endowed, having been under the special patronage of the Mysore Maharajas, and has a most valuable collection of jewels. As early as 1614, the Mysore king. Raja Wodeyar (1578-1617), who first acquired Srirangapatna and adopted the Srivaishnava faith, handed over to the temple and the Brahmans at Melkote, the estate

38 The annual report of the Mysore Archaeological Department, 1944 (p. 57) states on the strength of epigraphic evidence, that the presiding deity of this temple (Tirunarayana) was already a well-known object of worship, before Sri Ramanujacharya worshipped at the shrine in December 1908 A.D. and even before he came to the Mysore region. He probably used his influence to rebuild or renovate the temple. From the lithic record of the period, existence of Tamil influence and Vaishnava worship in the area are also evident.

granted to him by the Vijayanagar king Venkatapati Raya. One of the pillars of the Navaranga of the Narayanaswami Temple there is a carved feature about one and a half feet high, of Raja Wodeyar, standing with folded hands, with his name inscribed on the base.

He is said to have been a great devotee of the presiding deity and a constant visitor to the temple. In 1614 A.D. A gold crown set with precious jewels was presented by him to the temple. This crown is known as Raja Mudi after his name. The weight of the jewel is given as 144 varahas i.e., 42 tolas. A tradition says that on the day of his death, he was observed entering the sanctum of the temple and was seen no more. The period of Kantirava's rule (1638-59) witnessed an important stage in the development of Srivaishnavism in South India in general and in Mysore in particular. Melkote had become a prominent center of Srivaishnavism. Still more significant was the influence of Vaishnava tradition that was being continually exerted by the Mysore Royal house from the early years of the 17th century.

From the inscriptions on some of the gold jewels and gold and silver vessels in the temple; it is learned that they were presents from Krishna Raja Wodeyar III and his queens. The inscription of 1785 shows that Tippu Sultan presented 12 elephants, jewels, gold, and silver vessels to Narayanaswamy temple. Krishna Raja Wodeyar III also presented to the temple a crown set with precious jewels. It is known after him as 'Krishna Raja Mudi' (1819). He sanctioned annual money grants and free distribution of rice in the Melkote temple. Vairamudi or Vajramukti, another crown of great value, seems to be older than the Rajamudi and Krishnaraja Mudi. It is not known who gave it to the temple.

On the top of the hills is an impressive temple of Yoga Narasimha. Krishnaraja Wodeyar III presented a gold crown to this temple. In respect of a jewel presented to this temple in 1842 by Lingajammani of Krishnaraja Wodeyar III, the following story is related:

During a visit to Melkote along with his pregnant queen Lingajammani, Krishna Raja Wodeyar III left her at the foot of the hill and went up to visit the temple. While looking at the royal party going up the hill leaving her alone, the queen, by a false step, fell but miraculously escaped injury. She then presented the above jewel to the temple as a token of thanks.

In the religious works of the Visistadvaita's, Melkote is called the Mantapa of knowledge in contradiction to Tirupati, Conjeevaram, and Srirangam, which are respectively named the Mantapa of Flowers, the Mantapa of Liberty, and the Mantapa of Enjoyment.

Chikkadeva Raja Wodeyar gave prominence to the Vajra Makuti festival (Vaira Mudi) at Melkote held in the month of Phalguna (March-April) and inaugurated the Gajendra festival there.

Krishna Raja Wodeyar II made an annual grant of twelve varaha out of their pay for a Ramanujakuta in the Narayanaswamy temple at Melkote (1753). Gold Sathakopa and a jeweled conch in the Narayanaswamy temple at Melkote were presented by Krishna Raja Wodeyar, Mysore. A Sathakopa is a hollow article in the shape of a truncated pyramid with the feet of Vishnu carved in relief on the top; it is kept near the God in all Srivaishnava temples and placed over the head of devotees when they go to pay homage to the God. It is named after a Srivaishnava saint Sathakopa or Nammalvar, the author of Tiruvaymoli

and other Tamil hymns in praise of Vishnu, who is believed to represent Vishnu's feet.

Sri Chamundeshwari temple

Chamundi hill is about 3489 feet above sea level and 13 km east of Mysore city. On the summit of the hill is a temple of Goddess Chamundi or Kali, wife of Lord Shiva. This temple has received the royal patronage of kings of Wadiyar dynasty, because the deity of this temple, Sri Chamundeshwari was believed to be the guardian of the Mysore royal family. A stairway of 1000 stone steps leading to the top of the hill was built by the King of 17th-century Dodda Devaraja Wodeyar. Between 1820-1821, the temple was reconstructed.³⁹

The goddess of the temple is believed to be the incarnation of Parvati ma or Durga ma. The legendary history narrates the instance of The Goddess slaying Mahishasura, the buffalo demon. She is, therefore, regarded as the guardian and protector of the Mysore city. The deity in the temple has twenty hands and sits upon a lion.

An incidence encountered by Raja Chamaraja Wodeyar IV (Raja C.W IV) is worth recalling. In 1573, Raja C. W IV was believed to be struck by lightning while he was worshipping in the temple in a thunderstorm. His escape was regarded miraculous because he did not face any injury except for the loss of his hair, due to which he was regarded as the 'Bald King. The king owes his merciful escape to his act of offering gifts to the deity. German Missionary Swartz has mentioned the dangerous activities occurring in the vicinity of Chamundeshwari temple. The inhabitants of Chamundi hill would attack the travelers and

39 Goswami B.B., Morab S.G., Chamundeshwari temple in Mysore, p. 1.

cut their noses as an act of offering to their Deity, which was later forbidden by Hyder Ali.

Krishnaraja Wodeyar III's contribution to this temple is remarkable. He beautified the temple by constructing a monumental gatehouse tower (gopura) in 1828. He gifted the temple with vahanas such as simhavahana which are used in processions. He also presented Nakshatramalika a golden jewel, which consists of a Sanskrit poem of 13 verses composed by himself.⁴⁰ The poem praising Chamundamma is engraved on the jewel. Among other gifts presented by him include silver plates and cups, silver mantapa for Utsavavigraha, and a silver bell. The brass-plated doorway in Chamundeswari temple and Mahabalesvara temple on the Chamundi hill was presented by Lingajammanni of Krishnavilasa Sannidhana, wife of Krishna Raja Wadiyar III. To the same temple, a vessel was gifted by Puttatahayamanni of Chadravilasa Sannidhana.

An inscription on a stone dated 1749, in the Pattabhiramaswami temple at Jalige, Devanahalli taluk, highlights the grant of village Jalige by Krishna Raja Wadiyar II towards the Deity Chamundesvari on the hill. The statues of Krishna Raja Wadiyar III and his queens with the names carved on the pedestals in the temple can also be found.

The Chamundeswari temple has been highly respected and protected by all the kings of Mysore city. Even Mohammedan Kings, Haider Ali and his son Tippu showed respect to the temple instead of destroying it. This temple will always be valued because of its unique history

40 Goswami B.B., Morab S.G., Chamundeshwari temple in Mysore, p. 2.

The oldest temple on the hill is that of Marballa or Mahabaleswara which was endowed by the Hoysala King Vishnuvardhana in 1128 A.D. and in 1620 by the descendent of the Vijayanagar kings, ruling at Chandragiri. This temple stands to the South of the Chamundesvari temple. Mysore Rajas were of the Lunar race.⁴¹

The deity of the temple, Sri Chamundesvari, is the tutelary deity of the Mysore Royal family. A flight of stone steps (1000 in number) is said to have been built by Dodda Deva Raja, a king of the 17th Century who leads to the top of the hill. About two-thirds of the way up the hill, there stands a colossal figure of Nandi, the holy bull vehicle of Siva. The sculpture is cut out of the solid rock. It is about 23 feet long, 10 ft broad and 16 ft high seated on a terrace facing south. Having regard to its size and execution, it is one of the few large-sized and majestically sculptured bulls in South India.

The restoration of the Goddess temple at Chamundi Hill took place between 1820-21. Krishna Raja Wodeyar III furnished it with a gopuram (tower) in 1828. In 1848 he presented it with the Simha-Vahana and other vahanas used in processions. He also gave a gold jewel called 'Nakshatramalika', a silver mantapa for the Utsavavigraha, a silver bell, seven silver plates, and cups. The gold jewel has a Sanskrit poem, consisting of thirty verses, engraved on it. The poem is in praise of the Goddess Chamundamba was the composition of the king himself.

His queen Lingajammanni of Krishnavilasa Sannidhana presented brass - a plated doorway in the Chamundesvari temple on the Chamundi Hill and another in the Mahabalesvara temple on the same hill. A vessel

41 Mysore District — Gazetteer Vol. II Part IV.

in the same temple was the gift of Puttatayammanni of Chandravilasa Sannidhana.

An inscription on a stone which is being worshipped as Chamundesvari in a cell in the Pattabhiramaswami temple at Jalige, Devanahalli Taluk, dated 1749, records the grant of the Village Jalige by Krishna Raja Wodeyar II for Goddess Chamundesvari on the hill. Statutes of Krishna Raja Wodeyar III and his queens with the names engraved on the pedestals are found in this temple.

The Chamundi Temple has a unique history behind it. When the Mahomedan kings, Haidar Ali and his son Tippu, usurped the throne of Mysore, they too, instead of razing the temple to the ground as other zealous Mahomedan kings did, showed reverence to it. Haidar Ali followed the custom of the Hindu Kings of Mysore and every year sent to the Goddess rich gifts of jewels, vessels of gold and silver, and clothes. His son Tippu followed his father's example. The presents made by these two kings are still preserved and used by the priests of the temple for the worship of the deity.

Puranic accounts like Skanda Purana, refer to the area called 'Trimakuta Kshetra' bounded by eight sacred hills and Chamundi hill is one of those located on its Western side. The Chamundi hill is also referred to as 'Mahabaladri' the home of Mahabaleshvara.

Lastly, coming to the mythological background connecting the story of Chamundesvari killing the buffalo headed monster called Mahishasura, who is said to have lived in the hills can be taken from Devimahatmya (Hastings: 1969: 117-19). It was during 1954 this temple became a tourist center and the number of devotees and tourists increased from 1960 onwards. Four archakas and two parichamkas were appointed at the time

of Krishna Raja Wodeyar and it was from 1927 onwards the Saradi system (turn by turn) i.e., two archakas for the first six months and the other two for the second half of the year, began. The same is being continued till today. The Palace Muzrai Institutions which were under the control of the Ex-ruler of Mysore were taken over by the government and are managed under the Mysore Religious and Charitable Institutions (Management) Rules, 1978. A committee constituted by the government with the Deputy Commissioner, Mysore as Chairman looks after the management of these institutions. Chamundesvari, Mahabaleshwaraswamy, Narayanaswamy temples at Chamundi Hill come under the control of these institutions.

Sacred bull

The colossal image of Nandi, the sacred is about 25 feet long and 16 feet high. It is a Gift from Dodda Chamarajendra Wodeyar to Mysore city. Dodda Chamarajendra Wodeyar was a pious valiant king who ruled from 1659 to 1672. The king (Dodda chamarajendra wodeyar) would give a part of the revenue to Brahmins and the gods and also spend on charities. Half of the revenue would be dedicated to his state and palace, whereas one fourth to his queens for jewels. An Inscription acknowledges the major role of Dodda chamarajendra wodeyar in making temples in past, present, and future.

The Chamundesvan temple is located on the top of the Chamundi hills in Mysore city. The city of Mysore situated at the foothills of the Chamundi hills was the capital of the Maharaja of Mysore. The Wodeyar dynasty traces its descent from Yadava of Gujarat Nanjundayya and Iyer write, Chamundesvari is the tutelary deity of the Maharaja of Mysore.⁴²

42 Annals of Mysore, Part 1, pages 6 and 7, 1928 : 1 : 48.

The Chamundi hills in these accounts are referred to as Mahabaladri, i.e. the home of Mahabaleshvara. The Linga temple of Mahabaleshvara is considered to be the oldest temple structure on the hills.

Earlier it was comparatively difficult to approach the Chamundesvari temple. Inaccessibility to the temple was eased by Dodda Devaraja Wodeyar in 1664 A.D. by providing one thousand stairs that lead to the temple. Nowadays, the temple is connected with Mysore city and Nanjangud-Mysore by metalled roads.

Srikanteshwara temple at Nanjangud

Nanjangud is a town situated $12^{\circ}7'$ North latitude, $76^{\circ}41'$ East longitude, on the right bank of the Kabani, twelve miles South of Mysore, at the point where the trunk road from Mysore branches to Ootacamund and the Hasanur Ghat.

It is noted for its temple dedicated to Nanjundeswara or Srikanteswara an appellation given to Siva on account of one of his exploits in swallowing poison, and it is from this attribute of the God that the town derives its name. A temple of small dimensions is said to have existed from time immemorial. But the same was enlarged by Karachuri Nandi Raja and subsequently by Dewan Purnaiah. The former prince made Nanjangud his favourite place of abode and fortified it.

In one part of the temple are the 66 images of Siva saints, one of which was Tiruttondar which may be of Chola origin of the 11th Century. No detailed record is available as to who constructed the temple when it was constructed etc. But from the inscription of 1517 A.D., a person by the name Veerakathe donated a village called 'Pura' to perform a pooja.

Another inscription of 1643, says that the Dalavai Vikramaraya of Mysore Chamaraja Wodeyar built a Basava peeta as his seva to the Lord.

The temple is 385 feet long, 160 ft broad, and supported by 147 columns. The outside surrounding of the temple has the figures of various deities with their names mentioned below so that each devotee can find his or her patron saint.

The Gopura (tower) was erected in 1845 by Mummadri-Krishna Raja Wodeyar, and his queens built various shrines in it in 1853-54.⁴³ In Srikanteswara temple at Nanjangud, the larger vehicles, namely the Gajaratha (Elephant Chariot), Turaga (Elorse), and Kailasa were the gifts from Krishna Raja Wodeyar III, the first two presented in 1847 and the third in 1852. His other gifts to the temple were silver mantapa for the Utsava - vigraha named Chandrasekara, a gold Shesha-Vahana (Snake Vehicle), two gold plates, three silver vessels, a silver lamp stand, silver coverings for the two bamboo ends of the temple palanquin, and two brass - plated doorways. The above-mentioned vehicles have wheels and can be easily moved.

His queen Lingajammani of Krishna Vilasa-Sannidhana presented in 1848 a silver Nandi-Vahana (bull vehicle) to the Srikanteswara temple at Nanjangud. A temple vehicle, known as Rudrakshi Mantapa, and a Kettle-drum in bell metal was also a gift to this temple from her. Muddukrishnajammani of Samukhadatotti-Sannidhana presented a brass plated doorway to the Srikanteswara temple.

An inscription on a silver Turaga Vahana (horse vehicle) in the Srikanteswara temple at Nanjangud states that it was presented to the

43 E C. III Ng. 1-8 & 11-12.

temple in 1830 by Bakshi Bhimaraya of the Savar-Kacheri of Mysore. He also presented in 1834 silver Nandi Vahana to the same temple. A silver elephant vehicle at the same time was the gift of the kings' servant Namune Baburaya.

In Srikanteswara temple at Nanjangud, the silver Peeta of the Utsava-vigraha was presented by the palace Purohit Nanjunda Bhatta, and the Prabhavati of Thandavesvara by Agamika Chandrashekara.

There is one small shrine of Siva, adjacent to Srikanteswara temple at Nanjangud called 'Hakkim Nanjunda' or 'Sultan Linga' or 'Pacche Linga' built by Tippu Sultan. It is interesting to note that a silver cup set with five kinds of precious stones at the bottom was present from Tippu Sultan. There is also a tradition that an emerald necklace was presented by Haidar Ali to the temple as thanks offering for the cure effected by God, for the eye-disease pronounced incurable of his favourite elephant.

The most important festival of the temple is the Car festival, which lasts for three days and attracts innumerable pilgrims, which is held here at the end of March.

The area where a stream called the Churnavati from the tank runs into the Gundal or Kaundinya river is called the Parasurama Kshetra-with a temple of Parasurama. This temple is sacred to Lingayats also. The object of worship is an inscribed slab measuring three inches by two feet. According to Sthala-purana, a visit to the holy place of Nanjangud without a visit to Parasurama temple is of no use. The moist earth around, called 'Mrithikais considered effective medicine for various skin diseases and is being continually carried away to be used for treatment purposes.

Sri Srikanteswara Swamy temple at Nanjangud is administered by a Committee of Dharmadarshis constituted by the Endowment Commissioner for three years. The administration is carried on according to the special rules framed under the Mysore Hindu Religious and Charitable Institutions Act.

Muzrai

All grants made for religious or charitable purposes and the expenditures for the upkeep of religious and charitable institutions come under the head Muzrai. In Mysore, the Muzrai Regulation was passed in October 1913 and came into force in January 1914. Even after 1956, the administration of the Religious and Charitable Endowments was continued under the relevant Acts which were in force before 1956. The Special Deputy Commissioner, Assistant Commissioner, and Tahsildars are in charge of Muzrai Institutions in their respective jurisdictions.⁴⁴

The Muzrai Institution in the Mysore area has been classified into three groups for purposes of Management. They are Major; Minor and Village Institutions. The Major institutions are those having a total income exceeding Rs. 1000 per annum and other special institutions. The Minor institutions are those whose annual income ranges from Rs. 100 to Rs. 1,000/-, while the Village institutions have an annual income of less than Rs. 100/-.

Thus slowly, the palace Muzrai institutions and some educational institutions which were under the control of the ex-ruler of Mysore were also taken by the Government and are now managed under the Mysore Religious and Charitable Institutions.

44 Janaki Nair, Mysore Modern, p. 201-202.

Mysore Maharaja's contribution in keeping the temple running, good roads, the image of Mahisasura, Nandi (big bull), and the Summer Palace. But for the people of Mysore city and its surrounding villages, the Chamundi hills means sacred About 200 years ago or so, the temples and other sacred centers in-the hills were inaccessible to the people at large. When better political conditions prevailed in the Mysore region with the intervention of the British, and the death of Tippu Sultan, the then Sultan of the Princely Mysore, the Krishnaraja Wodeyar III ascended the throne. During his regime, he endowed grants to the temple and renovated it with a massive tower (gopur).

Since about 1851 the temple is under the direct control of the Palace administration of the Maharaja of Mysore. Along with this temple, the other temples such as Mahabalcshvar, Narayanaswami, and other sacred centers, arc also under the administrative control of the Palace of the Maharaja. There is a temple known as Jwala Tripura Sundari goddess which is situated on a hillock at the Uttanahalli village about four miles away from the Chamundesvari temple this deity is considered to be the younger sister of Chamundesvari. The temple of this deity is also under the control of the Palace Management. Besides these temples, there is also a shrine of Gaddige deity² which was said to be enshrined in the hills in a separate house, but it was later taken to the Palace in Mysore city and was kept in a separate shrine there. A peshkar (manager) has been placed in immediate charge of the temples and shrines number of pilgrims.

Type of patronage

With the coming of the Brahmin priests and the subsequent introduction of the Car and Boat festivals, the nature of patronage shown to the temple by the devotees has undergone many changes. We shall discuss it in some detail here.

The Chamundesvari deity is the family deity of the Mysore rulers, hence, they had bestowed great royal patronage in terms of endowments in cash, gifts of jewelry, gold and silver ornaments, and clothes. We have been able to collect documents on them, from 1914 onwards, except for the period from September 1941 to January 1947, till April 1968. The data are given in two periods, namely, one from 1914-1939, till the Maharaja Krishna Raja IV was ruling, and the other from 1940-1968 with the ascendency of the present Maharaja Jayachamaraja Wodeyar. The data on patronage include royal gifts as also the gifts made by individual donors. The gifts to female deities like the Chamundesvari are made in kinds, such as Parchi (sari, blouse pieces, etc.) articles, jewelry, gold, and silver ornaments. The analysis of the data as recorded in the temple reveals the different types of patronage that are received by the temple. While describing the Parchi articles, we have not taken into consideration the petty Parchi articles valued below twenty rupees which are perishable and auctionable articles.

Gifts in the form of jewelry, gold, and silver articles were given by the members of the Mysore royal family. The worth of jewelry, gold, and silver articles by them was Rs. 12,000, Rs. 28,000 and Rs. 13,000 during 1914-1939 and Rs. 4,500, Rs. 4,800 and Rs. 59,800 during 1940-1968 respectively besides those articles for which no valuation was made. During the period from 1940- 1968, the gifts in silver were huge as the

Maharaja Sri Jaya Chamarajendra Wodcryar had donated an artistically carved silver cover for the entrance door (mahadwar) worth more than Rs. 45,000. Contributions were also received from many other Indian royal families, viz. Maharajas of Venkatagiri, Gadwalu, Travancore, Gondal, and Maharanis of Dharmapuri, and Orchha (Pochchu State). There was also a gift from the Pontiff of the Shankaracharya of Sringeri Math in the form of gold articles during 1914-1939 which valued Rs. 1,000.

It has been the practice of the devotees to give cash gifts to the temple in the name of the deity for perpetuation and observation of certain rituals fixed in the ritual schedule for earning religious merit, and also earning the blessings of the deity. Such cash gifts are known as permanent endowments and are not refundable. It may be also noted here that in the event of the death of an endowment donor, ritual services are done to propitiate his soul. The cash endowments are deposited with the Government and the temple authorities are only concerned

According to the records available, we may note that members of the Mysore royal family are the largest single patrons whose cash endowments amount to Rs 1,36,682.

Among the seva, the most important one is the One Crore Sahasranamarchana (koli archana). It takes months together to perform the one crore sahasranama worship. This is a very expensive seva involving expenditure on pooja articles, food offerings, and payments to Brahmin specialists, etc. Usually, such seva is arranged by the Maharaja of Mysore.

It may be noted here that such seva by members of the Mysore royal family, and by individual devotees help the Brahmin specialists, and also

the temple, economically. Among the Brahmin, mainly, the priests, assistants, and chanters are the recipients of fixed cash contributions when a ritual service is performed.

The names of the mohallas of Mysore are mostly based on either the caste of the inhabitants or their functions or after some important personalities of the Mysore royal family. A large number of people living in these mohallas were variously associated with the Mysore Palace. In preceding pages, we have discussed how the Royal family was instrumental in making important changes in the mode of worship in the Chamundesvari temple. The Association of the families of the Maharaja with the worship of Chamundesvari is very intimate. The following excerpts from a booklet ‘Dasara in Mysore’ written by Cousin (1926) shall further elaborate our point:

“On the morning of the first day of the festival, and after the customary daily religious ceremonial, His Highness goes to Chamundi Thotti, the department which looks after the religious functions of the Palace. An image of the family Goddess is installed here. On this occasion, His Highness appears before it wearing special vesture and also a bracelet sacred to the Goddess. This bracelet is not removed nor does His Highness leave the Palace, until a ninth of the festival. All his energy and attention are concentrated on the responsibilities of the occasion.

The people of Mysore city who observe the festival conceive Chamundesvari as a deity who looks after the welfare of the people of Mysore, and thus is often equated with gram devta (village god). For them, she is the killer of ‘Mahisha demon’ as well as the killer of the spirits causing ailments and diseases. Her importance is shown by pointing out that she is the elder sister of all the local female deities, and

she is great because she is the ‘mane devaru’ (family deity) of the Maharaja of Mysore.

She is said to be a form of ‘Parvati’ ‘Nanjundesvar’s heart’, ‘Siva Sakti’ ‘Killer of Mahisha demon’ (symbolic of spiritual force killing the brutal force), etc. Though the story of the killing of the demon by Chamundesvari is known to all, various rationales are put forward to support the story.

The temple of the Uttanahalli goddess is situated on a hillock near the Uttanahalli village. Mythologically, the goddess is considered as the younger sister of Chamundesvari. While the deity is described by the Brahmin, Lingayat, and Sivarchaka as ‘Jwala Tripura Sundari’, people of other castes regard her as a form of Maramma (village goddess). The priest of the temple is a Lingayat. The only important celebration held in honor of the deity is the annual festival.

Patronage of wodeyars towards Jainism

Traditionally known as Jaina dharma, is an ancient Indian religion belonging to the sramana tradition. The central tenet is nonviolence and love towards all living beings. The three main principles of Jainism are ahimsa (nonviolence) anekantavada (non absolutism) and aparigraha (non-possessiveness). Followers of Jainism take five vows; Ahimsa (nonviolence) Satya (not-lying) Asteya (not-stealing) Brahmacharya (chastity) and Aparigraha (non-attachment). Jaina monks and nuns observe these vows absolutely whereas householders observe them within their practical limitations. Self-discipline and asceticism are thus major focuses of Jainism. Mahatma Gandhi was greatly influenced by Jainism and adopted many Jaina principles in his life. The word Jain derives from the Sanskrit word Jina (conqueror). A human being who has conquered

all inner passions like attachment, desire, anger, pride, greed, etc is called Jina. Followers of the path practiced and preached by the jinas are known as Jains. Jains trace their history through a succession of 24 teachers and revivers of the Jaina path known as Tirthankaras. In the current era, this started with Rishabhadeva and concluded with Mahaveera. The majority of Jains reside in India with 4-6 million followers; Jainism is smaller than many other major world religions. Contemporary Jainism is divided into two major sects, Digambara and Shvetambara. Namokar mantra is the most common and basic prayer in Jainism.

Jainism received full royal support. Some Jaina basadi and chaityas were established in different parts of the state. Liberal grants and donations were given to the Jain temple. Several epigraphs give information about the development of Jainism. The Jains without description served in the army, in the ministry, in the field of literature and education. They were also engaged in trade and commerce. The Jain officers, merchants, and rich people made liberal donations to the basadis and chaityas. So the existence of all these basadis shows that Jainism received great support and liberal patronage from the rulers of Mysore.

Thus the above-noted facts reveal that Jainism enjoyed a more favourable position as a result of patronage it received at the hands of the rulers of Mysore.

Jainism was the religion of the greatest royal dynasties in the history of Karnataka. Some of the kings of these royal families converted to other religions, they continued to respect Jainism, Jaina poets, and Jaina holy places. Although it is clear that the study of Jainism is incomplete if the contributions of Karnataka to this ancient and living tradition are not taken into consideration, there still are large gaps in our knowledge about

how Jainism came to Karnataka and how it develops over time. There is a traditional account of how the religion came to Karnataka with the migration of a large number of munis under the leadership of Bhadrabahu to avoid a dreadful famine in northeastern India. It is commonly assumed in agreement with the tradition, that this was the Bhadrabahu who migrated, and that he was accompanied by the emperor Chandragupta Maurya; however, there are still a few open questions about the exact socio-historical circumstances of the migration where further research ought to be done.

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The Wodeyar's followed the tradition of their predecessors and extended royal patronage to different religious faiths like Jainism, vaishnavism, shaivism, and veerashaivism. Among ancient religions, Jainism which enjoyed a predominant position in Karnataka received a service set back and reached the position of a minor religion. The Jaina religious association of the Wodeyars of Mysore family is webbed from the early stage and Devachandra says that the founders of the Wodeyars family belonged to the Jaina faith. This theory was propagated by Devachandra; he was the author of Rajavalikathasara, composed under the patronage of Krishnaraja wodeyar III. However, the literature and the epigraphical sources suggest that the religion of the early Wodeyars of Mysore before Raja Wodeyar was shaivism. Later a gradual change took place during the seventeenth-century rulers of Mysore were influenced more and more by the Vaishnava doctrines.

Coming to the reign of Chikkadevaraja Wodeyar, though Sri Vaishnavism was a prominent religion, Jainism exercised considerable

influence during his period. Jainism exercised great influence on the life of the people. Jainism gradually became the dominant religion of Karnataka and for nearly twelve centuries it guided the fortunes of some of the most powerful and well-known Karnataka royal families. Sravanabelagola remained an important center of Jainism attracting Jaina devotees and scholars from every nook and corner of the country. The early Wodeyars who inherited the cultural traditions of the Vijayanagara rulers adopted the policy of religious tolerance and extended royal patronage to Jainism and other faiths.

Among the early Wodeyars Chamaraja Wodeyar (1617-1637) was solicitous to the Jains. Though a staunch Vaishnava, he was cordial and faithful to Jainism. He was referred to as shaddarshanadharma sthanacharya (establisher of the dharma of the six darshanas or schools of philosophy) and shaddarshana chakreshvara (emperor promoting six kinds of dharma or religion) by the Jains. During this period Sravanabelagola, the main center of Jainism in the south, was in the doldrums. The Jaina monastery had suffered a lot. Chamaraja who visited Sravanabelagola while he was on a tour of his kingdom in 1631A.D was deeply moved by the sad affairs of the jaina monastery and immediately arranged for the release and restoration of the mortgaged lands and issued an order prohibiting the temple authorities from mortgaging the land in future. Further, he recalled Charukirthi Panditha from Gerusoppa and honored him and granted land to Sravanabelagola, and extended facilities for the peaceful functioning of the Jaina matha at the holy place.

Jainism received royal patronage from his successors like Kanthirava Narasaraja wodeyar and Devaraja Wodeyar, Narasaraja wodeyar granted rent-free lands to the Jaina Basadi and Jaina Brahmins at Sravanabelagola. He was influenced by Jainism during his early years

and he paid a visit to Sravanabelagola and granted a village for the maintenance of Jaina priests. He also observed ahimsa and called the people to offer only coconuts to gods instead of sacrificing animals.

Jainism received the support of the kings; the Wodeyar's liberal grants and financial assistance to the construction of the Jaina chaityalayas and the performance of Mahamastakabhisheka are clear evidence to shows that Jainism received much encouragement during Wodeyars period. Thus the interests of Jainism were safeguarded during this period.

Even after the Chikkadevaraja wodeyar Jainism received proper support and encouragement from the later rulers. Even they served in high posts in the administration. Apart from these the rulers of Mysore renovated Jaina temples and gave gifts and endowments. In addition to this agraharas were built for Jaina scholars and granted lands for their maintenance.

The records of the palace controller's office and the Chamundi also mention the palace honors given to the Shwethambara temple and the support extended by the Maharajas of Mysore to the construction of Shantheeshwara Jaina temple and the charities made to some Jaina hostels in Mysore city.

The Wodeyars of Mysore followed the common principles of the Hindu kingdom namely religious harmony within the state. No religion was declared as the state religion but they followed a faith of their very much without disturbing the others. But the Wodeyars of Mysore paid all possible attention to support the Jaina religion. Jainism with its philosophy of relativity and noninjury can play a great role in bringing peace and harmony among the people. It is a way of living. Its overall

contribution to the culture, language, literature, art, and architecture are commendable.

The name Jain comes from Jina conqueror, a title bestowed upon triumphant leaders of sects, who had conquered all controversial opponents and also conquered from themselves whatever bliss true religion may win. In this caste, the conquering Jaina was Vardhamana Mahaveera pupil of certain Parshvanatha the Mahaveera either magnified his teacher's order or instituted one of his, whose member called them Nirgranthas. They did not believe in the authority of the Vedas or the existence of God but adopted a dualistic philosophy. Certain illuminated human beings of the past because of their objects of adoration. These were called Thirthankaras, whose image to-day adorn the Jain temples. They thought also that animals should not be injured and are still famous for the care they taken not to injure life. Salvation, they believe, depends on faith in their founder as a savior, to this teaching how men may become emancipated, on a right understanding of this doctrine and right living. The soul must cease from restless activity; a man may even starve to death with this end in view. In thus calmed in life, it afterward enters an existence of peace, bodiless and immortal. This sect, despite its heresy, has existed for twenty-four years centuries, because from the beginning it has clung to rites and ceremonies. It practically worships the great Jaina and his predecessors.

Jaina immigration into Mysore

According to unvarying Jaina tradition and writings, Jainism was introduced into Mysore by Badrabahu, the last of the Srutakevalis, and his disciples Chandragupta, the great Mauryan Emperor, who both led a colony of Jain immigration from the north to the south to escape the

horrors of twelve years famine. Chandragupta as we know reigned from 321 to 397 B.C. There is much in literature and lithic inscriptions of a later period to confirm this tradition. Mr. Rice who has written at length on the subject, evidences many reasons to show that the tradition is not unworthy of belief. Sir Vincent Smith, who at one time thought that the story was somewhat unbelievable gave it, has his considered opinion recently that it has a solid foundation. According to his story, Chandragupta survived his teacher twelve years and died an ascetic at the age of sixty-two years on the Chandragiri Hills at Sravanabelagola.

Their chief mutts and guru's

The principal seat of Jaina faith in Mysore now is at Sravanabelagola in Hassan District, Maleyur in Mysore District, and Humcha in Shimoga District. The first place is the residence of a Guru who claims authority over Jains throughout the South of India. The ritual of the Jains is as simple as their moral code the history of the spread and decline of Jainism in the state, which is closely bound up with the history of the state itself, maybe briefly told here. Thus the above-noted facts reveal the patronage received by Jains.

Moral code

The moral code of the Jains is expressed in five Mahavrattas or great duties; refraining from injury to life, truth, honesty, chastity, and freedom from worldly desire. There are four Dharmas or merits; liberality, gentleness, piety, and penance; there are three sorts of restraints; the government of the minds, the tongue, and the persons.

To conclude the above-described chapters, let us see to the following factors. The historical background of the three temples, viz., Chamundi-

Hill, Melkote, and Nanjangud show that these temples were earlier built, maintained, and patronized by the great rulers with great pomp and power. Now, these temples are taken to custody by the Karnataka Religious and Charitable Endowment Authority. They with the help of the Archeological Department are improving and maintaining the status of the temple. The same old traditional fairs and festivals, daily puja, monthly and yearly festivals, etc. are followed. They have put their major efforts and have succeeded in improving the temple income by raising funds from the government, adding funds to the temple by Golka or Hunch system, by arranging big and small utsavas and pujas, using selling prasadmas, coconut tickets, entrance fee, and also by entertaining pilgrims to perform some ceremonies, like Choula, Chorakarana, Annaprashna, Mundan and Marriage for which fixed amounts are paid by devotees, which go to the temple fund. All these puts together have improved the income of the temples. Transportation and communication facilities have also improved, increasing the number of pilgrims, devotees, and tourists which is also one of the reasons for the development of the temple and its funds.

The Brahmans were associated with religious learning and they were the repositories of learning and wisdom. Earlier the Brahmans were officiating in Vedic sacrifices performed on a large scale by the kings and rulers, and it was believed that Gods, who were invoked, partook the offerings in their physical forms. Later on, with the advent of Kaliage, Gods are worshipped in the form of images. The Brahman transmitted their culture to their sons and the priestly profession became a hereditary occupation.

The temples Chamundi Hill and Nanjangud which were earlier worshipped by non-Brahman Shivarchakas were later on introduced with

the Agamic way of worship, and learned Brahmins were appointed by the then king of Mysore. Pancharatra type of worship began in Melkote temple since the time of Ramanuja and is continuing till today. Shaivagama type of worship was introduced in the temples of Nanjangud and Chamundi Hill, introducing daily and monthly routine pujas and utsavas.

The influence of great philosophers like the Shankaracharya, Ramanujacharya, Madhwacharya, Basavanna, and others, led to the development of different sects like the Shaivas, Srivaishnavas, Vaishnavas,

Virashaivas and others rose to prominence, worshipping their own sectarian Gods and Goddess. Within these sects also arose the endogamous groups, having various internal differences among them like caste marks, way of dressing, domestic worship, and differences in the life cycle rituals. Till today they are performing the rituals in an orthodox traditional way. Age at marriage has changed for girls, which was taking place from 10-16 years and are now conducted between 19 to 25 years. The males who were earlier married between 15 to 24 years are now married after 25 to 30 years. This is because of educating both male and female, non-availability of the suitable match, dowry problem, unemployment problem, and poor economic condition so and so forth.

Normally an archaka or priest should not be absent from his duties. If he wants to take leave, his son or some other archaka should take up the work. A Srivaishnava Brahman should undergo chakravaja Mandala Diksha ceremony to become an archaka. A Smartha Brahman should learn the Veda and Agamic way of worshipping after his upanayana. Otherwise, he will not be appointed as a priest in the temple. The

Shivarchakas, who were earlier priests of these temples, are now assisting the Brahman functionaries in carrying the puja articles, guarding the temple, working as priests of minor shrines, etc. Apart from these two functionaries, many other functionaries play important roles, such as, playing musical instruments like a pipe, drums, harmonium, etc. in the temple, who holds a lamp or petromax, who supplies flowers, bilwa leaves, milk, and persons who keep the temple surroundings clean.

Earlier the education of the Brahman priest was purely Sanskritic, studying in agraharas, Sanskrit patashalas, and colleges. This has now changed into English education. Nowadays both the Brahman and the non-Brahman are going for higher education to fetch good and secured job other than priestly occupation. According to the informants, the priestly occupation does not fetch social status, power, economic stability, or income for a high living. Even the non-Brahman Shivarchakas are going for further education and are working as peons, attenders, mill employees, teachers, and other occupations. They also do not want to continue in their hereditary occupation. They undergo the Diksha ceremony and, like Brahmans, wear sacred thread with a linga tied in it. Inside a temple, they try to look like a Brahmin, dressing, and anointing caste mark to have the privileges of a Brahman from a devotee.

As discussed earlier, the Brahmans transmitted their culture to their sons and the priestly profession became a hereditary occupation, which is continuing in some places. In other places, due to socio-economic factors, all Brahmans could not pursue the priestly occupation and they are employed as government servants, contractors, engineers, doctors, lecturers, teachers, and businessmen. The overall income from temple i.e., monthly salary, share got by other pujas and utsavas and other side income, put together is not sufficient for their living as their expenditure

is more than the income. They cannot meet both ends for maintaining family expenses, educating the children, upanayana, the marriage of sons and daughters, thus they are burdened by loans. Some of them are dependents on their children and do not want their children to continue in their profession as temple functionaries.

This is how the majority of the Brahman and non-Brahman temple functionaries are living. Many of them have migrated to cities to educate their children and fetch good jobs for their future generation, by which they can live a secured life.

It has been suggested by the informants that the temple authorities, with the increase in the temple income, should also increase the necessities of the temple functionaries, to maintain the sacredness and rituals of the temple. As it is the Brahman and non-Brahman functionaries who are putting effort into the upliftment and smooth functioning of the temple. No temple exists without the co-operation of the temple functionaries, and no priestly community exists without a temple.

Temple helps in the development of a village too, as it acts as a center of learning, imparting knowledge to all. It is a business center as it encourages purchasing and selling of articles. Milk, flower, fruits, leaves, coconuts, camphor, and other articles are bought and photos, moulds, prasadas, etc. are sold here. It is also an economic center as it employs many people. It maintains a tank and a hall for social gatherings. Thus temple has its importance in the socio-economic life of the people and it may be rightly described as a center of civilization both in its sacred and secular characteristics.

CHAPTER - 3

TEMPLES DURING THE REIGN OF NALVADI

KRISHNARAJA WODEYAR IV 1902-1940

In no other country is religion so closely interwoven with the life of the people as in India. All the habits, usages, food dress, social and political life is greatly influenced by religion. At the beginning of the 14Th Century, the religious conditions of south India were intensely deplorable. The Wodeyars were tolerant towards all faiths and sects, the Hinduism, Jainism, Islam, and Christianity flourished in the empire. In the capital city religions like Shaivism, Vaishnavism, Jainism, and Islam were patronized. The Wodeyars continuously undertook the work of temple construction and thereby were responsible for the emergence of huge temples, which were the core centers of various faiths. They set examples to their successors to follow Catholicism and tolerance in religious matters. It was because of the liberal and wholehearted donations, and the encouragement given to the practice of various religions that led to the development of religious culture in the city of Mysore. Foreign travelers were surprised at the celebration of festivals on a grand scale. The Dasara festivals are celebrated by the people of Karnataka with great pomp and splendor. Thus the Wodeyars of Mysore left a lasting impression in the minds of the people of Karnataka in particular and south India in general.

Temples assumed great importance and mathas fostered the spread of religion and learning. Hinduism prevailed in ancient Karnataka. The majority of the people were followers of Hinduism. Religions like Shaivism, Vaishnavism, Veerashaivism flourished in the capital city. The Vaishnavism and Shaivas constituted a large majority. Besides other

religions like Islam and Christianity also received royal patronage. All these religions played an important role in the life of the people in the Wodeyars dynasty.

The Maharajas of Mysore had traditionally encouraged modern education and promoted Kannada on a wider scale. They also patronized cultural and literary activities and inspired both private individuals and institutions. Krishnaraja Wodeyar IV (1884-1940) is termed as the ‘Morning Star of Kannada Renaissance’. ⁴⁵ The traditional agraharas were revived and the activities of the religious monasteries (mathas) and temples encouraged the teaching and learning of music and dance, as well as literary activities, such as recitation of Sanskrit and Kannada Classics. Folk arts also got encouragement through temple festivities.

Krishnaraja Wodeyar IV ascended the throne on 8th Aug 1902 on his eighteenth Birthday. He has passed through a minority of nearly eight years. They have not been idle or vapid years spent in enjoyment or dissipated in idleness. They have been years of careful preparation for the duties that lay before him and of laborious training for his exalted state.

It is no light thing to assume charge of five million people, and it is no perfunctory training that is required for such a task. He has made frequent tours among his people. Krishnaraja Wodeyar IV possessed a balanced temperament and had cultivated disciplined conduct. Speaking formally on the occasion of the installation, he observed “How important are the responsibilities which now devolve upon me. I fully realize, and it is my intention to prove by performance rather than my words”.⁴⁶

45 Prof. O. Anantharamaiah, Krishnaraja Wodeyar IV (1902-1940), p. 18.

46 Speeches by H.H. Sri Krishnaraja Wodeyar Bahadur Maharaja at Mysore (1902-1920) Bangalore 1921.

The Maharaja's reign extended over 38 years and was one of the brightest in the History of the dynasty. Lord Sankey on the occasion paid tribute to the Maharaja's administration in the following terms, "His state is not only a pattern to India but a pattern to the world". Thus the Maharaja has won a good name not only in his state, not only India but also in England. Everyone who knew him, everyone who had heard of him, respected him as a good king and respected him as an honorable and virtuous man.

He was kind, tolerant, religious, and dutiful. He was calm and equable; he was the dutiful son of his mother. He paid his daily devotion to god with unfailing regularity. Within the state itself, he fostered devotion among all communities and gave his countenance to the renovation of Hindu, Christian, Muslim, and Jain places of worship. He left no famous place of Hindu pilgrim unvisited, however remote and inaccessible. He visited Amarnath in 1918 and 1925 on a pilgrimage to Badrinath. He walked 150 miles of the hilly tract from Nainital in 13 days. In 1930 he made a pilgrimage to Kedarnath in 1931 went to Mount Kailash, home of the Ganges and generating center of spiritualism. Whatever spiritual good or salvation he sought for himself, he sought also for his beloved subjects.⁴⁷

He won the loyalty and love of all his subjects. His love of art, music, sports, literature, and philosophy shaped him into a refined personality. Karnataka is fortunate enough to have quite a few good monarchs in history, Nalvadi Krishnaraja Wodeyar happens to be one among those. It was he who lifted his state to the level of a model state in the country. It was he who won the hearts and earned the love of his subjects.

47 Shama Rao, Modern Mysore, p. 378 to 386.

Great moments of history are not those when empires were built, but those when cherished goals were achieved. Nalvadi Krishnaraja Wodeyar did not regard the state as his domain but as a sacred trust. He looked upon his people not as subjects to be ruled, but as members of one great political family to be trained and guided to lead a healthy and happy life. To that trust and to that task he dedicated his whole life, energy, strength, and time.

Ever since his assumption of power, His Highness had striven hard to promote the welfare of his subjects and to keep his State in the forefront, so that it became common to readily cite the name of Mysore whenever any reference was made to the well-governed Native States. Long before the Jubilee arrived, considerable eagerness was manifested by the people of Mysore for the celebration of the day in a manner worthy of the high reputation of their Sovereign and in keeping with the benefits they had received from him.

On the 11th April 1927, a large and enthusiastic public meeting was held in the Lal Bagh at Bangalore to concert measures for the celebration of the Jubilee at which representatives from all the districts were present. The gathering consisted of both ladies and gentlemen and Sir Mirza Ismail the Dewan presided. The chairman in his speech began by saying that at that meeting there were no officials or non-officials, no critics or champions of policy and that the strongest and subtlest unifying power in the State was the personality of the Maharaja. “Those of us who have had the honor of knowing something of the personal life of His Highness”, continued Sir Mirza, “know that he is essentially a man of simple taste, though not in the bald sense sometimes associated with that term. There is simplicity without taste. But His Highness’s simplicity includes the love of beauty and includes a very simple and strong desire that his

people shall share in the beauty of culture and of nature that he loves. In fulfillment of this desire, he has bounteously inspired and helped every movement for beautifying the environment of his people. His Highness has penetrated deeply into the actual life of his people, not officially only, but often without announcement or recognition; and what he has not been able to do fully in the body, he has assiduously tried to do with the imagination, by keeping in close and constant touch with all that concerns the welfare of the State. His impartiality in the consideration of opposing details in affairs, his quick and sound judgment, the dignity and restrain which goes with him as a never-failing atmosphere is realized by all who know anything of his life and work. To us in Mysore, he stands as the center of our social organization and in personality. To India as a whole and to the large body of persons beyond India who are looking to India for fresh light and direction in the present time of world – crisis, he stands as the type of the true succession of Indian rulership. In the modern ruler, a new tolerance and neutrality are called for and the broad-mindedness of His Highness has passed into a proverb. A religious devotee himself, he makes no distinction on religious grounds. He follows his faith and respects the sincere faith of others. But it is probably in the department of public affairs, in legislation and administration that His Highness has taken his place as one of the most sagacious statesmen of our time. He has recognized, on the other hand, the increasing political importance of the individual citizen, and, on the other hand, he has felt the necessity and advantage of viewing Mysore as a vital member of the great entity called India, with whose destinies those of Mysore are interwoven. His Highness is ever alert to the indications of the growing spirit of humanity

both within Mysore and India as a whole and ever eager to adapt the machinery of co-operative life to the behests of evolution.⁴⁸

The 8th August 1927 was, as has been already stated, the day of the Silver Jubilee of His Highness' reign and it began at Mysore with a salute of 25 guns.⁴⁹ The weather was delightfully mild and pleasant. Thousands of His Highness's loyal subjects had assembled to pay their homage to the Sovereign and all the proceedings were marked by much enthusiasm and devotion.

His Highness then stood up and made a speech in Sanskrit expressing his gratitude for their benedictions, coming as they did from such a scholarly body of representatives of ancient learning as he saw before him.

A Sanskrit Pandit then recited several Sanksrit verses in appreciation of the many virtues of His Highness and the benefits of his rule. Sir K.P. Puttanna Chetty then, with the permission of His Highness, made a speech in Kananda in which he referred to the numerous benefits which the people of Mysore had obtained during the 25 years of His Highness' reign and also spoke of the great qualities of head and heart which His Highness possessed. Urdu and Sanskrit versions of the speech were also read.

In reply, His Highness made the following speech

“My Beloved People,

“It gives me the deepest pleasure to receive this address from you, and I thank you all from the bottom of my heart for the sentiments of

48 Shama Rao, Modern Mysore, p. 387.

49 Ibid, p. 186 to 195.

loyalty and devotion to my throne and person that you have so eloquently expressed.

“I thank God who has blessed Mysore so abundantly in material ways that He has blessed her also with a sincere, modest, liberal-minded and industrious people; and I thank my people themselves, my Government and my officers that by their hearty co-operation for the good of Mysore they have earned for it the name of the Model State and the signal proof of appreciation which we have just received from the Supreme Government.

“I pray that we may all be assisted in the years to come to work together in the spirit of brotherhood for the same good end, so that with an efficient administration, increased facilities for agriculture, industry, and commerce, and equal opportunities for all, we may devote our common energies to a level in keeping with the foremost countries of the world.

“It is my earnest desire that this spirit of brotherhood should be extended to the continuous improvement of the conditions of those who are less fortunate than ourselves, remembering that all the communities alike are members of my people and children of our country.

“I pray that a similar spirit may extend itself to the dumb creation and that we may see animals, and especially those who hold sacred, treated with ever-increasing consideration for the feelings which they cannot express.

“And I appeal especially to the rising generation to hold before themselves always the ideal of brotherhood and good citizenship, so that

when they come to fill our places, they may continue in all good ways to advance and increase the welfare of our beloved Motherland.

“Finally, I send my loving greeting to each one of my dear people, with a heart full of solicitude for their happiness. With increasing effort I shall, while life lasts, endeavor to promote their welfare and prosperity, and I pray that God may give me light and strength to achieve this, the supreme object of my life and rule”.

His Highness also issued the following message to his subjects :

On this day, when I complete the twenty-fifth year of my reign, I send my loving greetings to each one of my dear people, with a heart full of solicitude for their happiness. With unceasing effort I shall, while life lasts, endeavor to promote their welfare and prosperity, and I pray that God may give me light and strength to achieve this, the supreme object of my life and rule.⁵⁰

The decorous reserve and the studied stiffness which the Indian Princes of the olden days were accustomed to assuming whenever they appeared in public no longer characterize the Princes who have received training under the modern methods of educational discipline. They have become frank in their manners and sociable to an enlarged degree when they are in company. They are free to be seen gracing public gatherings and presiding over functions of various kinds, no longer deterred by and old-world sentiments of rank or dignity from giving expression to their views on public or other questions whenever circumstances call for them. Krishnaraja Wodeyar has freely availed himself of such opportunities, and the workings of his mind stand revealed to all those who wish to

50 Speeches by H.H. Sri Krishnaraja Wodeyar Bahadur Maharaja of Mysore (1902-1920), Bangalore.

know them. These views of His Highness go to reveal that the mind behind them is cultured not bound by any narrow limits, but bold and forward in its movements. A few typical views of His Highness expressed on various occasions will illustrate the truth of these remarks. These views are valuable not only for the immediate purpose they served but also for serving as beacon lights for the guidance of the people of the country and a model for his successors to follow.

His Highness said: “You allude in your address to the honor as being a fit recognition of my four years’ rule. Though I appreciate the depth of feeling which has prompted you to express this opinion, yet I must candidly confess that I cannot altogether endorse it. I feel that I have only just begun my work of administration, that there is a very great deal to be done and that very little has yet been achieved. My responsibility is a heavy one, but I fully realize it. As it has pleased Providence to call upon me to discharge it, I can only submit to the Divine Will. It shall ever by my aim and ambition in life to do all that lies in me to promote the progress and prosperity of my beautiful State and the happiness of my beloved people. I can assure you that I shall not spare myself in my endeavors to accomplish this. Neither perseverance nor effort will, I trust, be ever found wanting in fulfilling that aim”.

In reply to an address by a Non-Brahmin deputation at Karikal Thotti on 24th June 1918, His Highness said: “It has always been my earnest desire to see all classes of my subjects represented in just proportion in the Public Service. The preponderance of the Brahmins in the Government Service is due to inevitable causes and I feel convinced that time and the spread of education and enlightenment will gradually remove the inequality of which you rightly complain. At the same time, I must tell you that it is far from my desire that any community should in

any way be penalized on account of its caste, simply because it has worked hard and utilized fully the opportunities for advancement which are open to all my subjects. For, I believe I have in the Brahmin community subjects as loyal as any among my people. Nor can I for a moment forget the eminent services rendered in the past and are still being rendered to my House and State by the representatives of that gifted community. My ambition is to pursue a righteous policy between various castes and communities in the State, neither unduly favoring nor suppressing any community but trying to uplift them all for the permanent good of the State.

“My Government is using its utmost endeavors to encourage backward classes in the State and you may rest assured that this policy of affording special facilities and encouragement to all communities who are lagging in the race of progress will be readily pursued in future even more than it has been in the past”.

At the opening on the 14th April 1922 of the mosque at the Body Guard Lines at Mysore constructed at the Maharaja’s cost and presented to the Mahomedan community, His Highness made a speech in Urdu and said that it was one of the striking features of Islam that it laid special emphasis on the inestimable value to prayer and that it would give him great pleasure if the Mussalman community made full use of the mosque and if they constantly resorted to it for prayer and meditation The Almighty God could confer no greater blessings on a Ruler, further said the Maharaja, than the happiness and well-being of his people, be they Hindus, Mahomedans or Christians in whose welfare, spiritual as well as material, he is deeply interested.

On the occasion of the celebration on the 3rd September 1923 of the Janma Ashtami of Sri Krishna by the members of the Sanatana Dharma Pratap Sabha of Srinagar, His Highness who happened to be in Kashmir at the time gave utterance to these elevated sentiments: “On this auspicious day our thoughts naturally turn to the holy Nativity and life of Sri Krishna and our minds piously dwell on the meditations of His Divine virtue. We may not attain to the same level of perfection as He; it would indeed be presumptuous on our part even to dream of achieving it, but we may at least strive to follow his footsteps, to understand the words of wisdom contained in the songs of that Celestial Bard, to emulate his example and to gain that personal holiness without which no man can come up to true knowledge of God. The sacred Hindu religion is the priceless heritage handed down to us by our forefathers and it is, believes me, God’s best gift to us”.

On the occasion of the All-India Jain Conference held at Sravanabelagola on the 14th March 1925, His Highness said: “In welcoming this all-India gathering of Jains to the land of Mysore, I cannot forget that this land is to them a land of pilgrimage, consecrated by some of the holiest traditions and the tenderest memories of their faith. This picturesque rock on an elevated table-land was, as a thousand-year-old tradition has it, the scene where the venerable Bhagavan Sruktakevali Bhadrabahu leading the first migration of the Jains to the Southern Peninsula broke his journey through the jungles and took up his abode, and tradition still points to the cave in which years after he passed away in Sallekhana leaving his foot-prints on the rock. This is also the sacred spot to the Muniswara Gomata. For a thousand years has the Muniswara’s colossal statue carved, it may be, out of a huge boulder on the rock and visible for miles around ruled over this scene, unsurpassed in massive

grandeur and sublimity of spiritual power by anything that the Egyptian or Assyrian monuments can show. What is unique in Jainism among Indian religious and philosophical systems is that it has sought emancipation in an upward movement of the spirit towards the realm of infinitude and transcendence and that it has made power, will character, in one-word Charitra, an integral element of perfection, side by side with knowledge and faith.⁵¹

“In the sphere of politics whether concerning India or any of the areas of which it is composed, you are Indians first and Jains afterward. As Jains, you command the sympathetic interest of everyone looking at the problems of your community from your particular standpoint. As Indians, your political point of view as well as of every other religious community in India should, in any opinion, be that of India as a whole.

“So long as the thousand and one different communities into which our country is split up bear this doctrine in mind and act towards one another in a true spirit of brotherhood, we need have no misgivings as to her future. It is when the purely religious and social questions invade politics that vast difficulties arise, difficulties which must inevitably retard the progress of the country. Within the religious and social sphere of each community, there can be no improvement that does not exercise a beneficial effect on the general progress of the country. We must, therefore, wish every community all possible success in its endeavor to advance itself religiously, socially, and educationally. At the same time, we must realize that if there is to be real progress in the country at large, it must be all along the line; it must embrace every community. And I consider it the sacred duty of the more advanced communities not only to

51 From an official document titled palace hounours dated 1910.

have earnest regard for their progress but also to extend a helping hand to less fortunate communities which from some remediable cause are lagging in the path of human evolution”.

The mosque known as the Jumma Musjid Mosque at Mysore was reconstructed for Rs. 38,000 by the State engineers at the command of the Maharaja and was handed over on the 6th April 1927 to the Mahomedan community for use. When the seat of Government was transferred from Srirangapatnam after the events of 1799, there was no Jumma Musjid in the city and the Mahomedan inhabitants who had migrated from Srirangapatnam prayed that one might be constructed. This prayer for a mosque was not only acceded to by Krishnaraja Wodeyar III, grandfather of the present Maharaja, but he also attached a suitable cash grant for the maintenance of the institution and the relief of poor travelers at a Langarkhana. The present Maharaja in declaring the new mosque open wished that the building might endure for many generations as a source of inspiration, as a place of goodwill, as a center of all that is best and noblest in the Mohamedan religion.

On the occasion of laying the foundation – stone of Saint Philomena’s Church at Mysore on 28th October 1933, His Highness said: “I believe with a deep conviction that religion is fundamental to the richest and strongest life of the nation. There are diverse religions in this land of ours and frequently there exists a most irreligious hostility between them. But we have been gradually coming to understand that the unity is much deeper than the differences, that while in creed and custom we are far enough apart, in worship and in aspiration we are one. This being so, the creed and custom of each religion among us is surely worthy of reverent study by the followers of every other.

“You have reminded me that your present church was built by my grandfather of revered memory ninety years ago. To you, My Lord Bishop, and your clergy, the State and City of Mysore are indebted for countless deeds of charity and goodwill and endless effort for the enlightenment and uplift of the people”.

The Maharaja as a Pilgrim – From Almora to Manasarowar:

The Maharaja in June 1931 resolved to make a pilgrimage to Lake Manasarowar and Mount Kailas in the Himalayas. In the previous year, His Highness had visited Badri Narayan. The royal party left Mysore on the 18th June 1931 and reached Almora on the 24th of the same month and remained there till the morning on the 27th. At 4 a.m. on the morning of the 29th, the journey was commenced for the next camp, towards Sarju and after crossing this river on ponies, an ascent of two miles was made before the camp was reached. All the ryots of the village turned up in the evening to pay their respects to His Highness who graciously enquired after their welfare, and before they departed they shouted “Mysore Maharaja Ki Jai!” “Kailasa Jatra Ki Jai!” and went away quite pleased.⁵²

On the 19th July, His Highness again paid a visit to the monastery and presented Khillats to the chief Lama who held a regular religious durbar. The head Lama took his seat on a special dais and he was first given consecrated water and some tea. The devotees made their offerings to the Lama and in return got his blessings.

His Highness visited Manasarowar. His Highness and all the Hindus in the camp bather in the Lake. Were they offered to the names of

52 Sharma Rao, Modern Mysore, p. 378-386.

ancestors, as this was a sacred lake not only for the Tibetans but also for the Hindus .

The Maharaja as a Pilgrim – From Manasarowar to Mount Kailash and return

During these two days, His Highness granted interviews to Government officers and several of the prominent citizens, and souvenirs, Khillats, and liberal presents were given to all who had rendered service to His Highness. Almora was left on the 27th August and Mysore was reached on the 7th September, greatly to the joy of His Highness' subjects and of the members of the Royal family, thus completing the pilgrimage and returning safely to his Capital with all his followers after a hazardous journey of 2 months and 20 days.

Death of the Maharani, late Regent

This sad event occurred on the 8th July 1934 and there was a spontaneous outburst of grief throughout the state and even abroad. She was held in high esteem and affectionate reverence by all classes of people for her great devotion, both during the period of her Regency and ever afterward, to every cause that was in the interests of the people.

His Highness's revered mother, Her Highness Sri Vani Vilas Sannidhana, passed away before completed the allotted span of years. On the death of His late Highness at the early age of thirty-one, the responsibility for the guidance of the State during the minority of her son devolved upon Her Highness and she conducted the affairs of the State as Regent for nearly eight years with much success and to the great admiration to all. To the end of her life, she took the keenest interest in all that concerned the welfare of Mysore, and especially of its women. Her

Highness was distinguished, not by any desire to enter into public affairs, but by her kindness, generosity, and womanly sympathy with all classes, poor and rich – and these qualities endeared her to all her people.

“The Ruling Family of Mysore traces its origin to a princely house in Kathaiwar of Rajput extraction. Its tutelary deity, the goddess Chamundi, watches over its destines from a mountain that overshadows the Maharaja’s capital. Born 52 years ago, the Maharaja succeeded his father when still a child. He was brought up under the supervision of British tutors and in 1902 invested with ruling powers by Lord Curzon. He is a good all-round sportsman, a keen rider, has a cultivated taste for Western music, is a student of Sanskrit, and a great patron of the Brahmins. Strictly orthodox, he does not appear at the table with his guests. A great gentleman in every way, he shines equally as a ruler and a statesman. Although Mysore had a good start under British administration from 1831 to 1881, it owes its predominance among the States of India mainly to the efforts of the Maharaja during his 30 years of rule. The country is chiefly agricultural and the Maharaja has always kept the interests of the peasantry in the forefront, winning the loyal affection of the countryside. The administration is indeed racy of the soil.

“The identification of the Prince with his people is strikingly demonstrated at the great national festival of the Dasara, which year after year is the occasion of an enthusiastic display of loyalty from all classes of His Highness’ subjects”.

In short, we may say the Maharaja was both a saint and a statesman. Jainism received full royal support. Several Jaina basadis and chaityas were established in different parts of the state. So the existence of all

these basadis shows that Jainism received great support and liberal patronage from the Wodeyars of Mysore.

In connection with the Mastakabhisheka ceremony of Sri Gomateshwara, the All India Jain Conference met at Sravanabelagola in March 1925, addressing the gathering the Maharaja said “I cannot forget that this land is to them a land of pilgrimage, devote by some of the sacred tradition tenderest memories of their faith. Thousand years old tradition has aimed at carrying ahimsa to its relevant conclusion”. This statement shows that what depth he could go to understand the significance of different religions.

Endowments to the Jain monastic order at the town of Shravanabelagola indicates that some Wodeyar kings not only presided over the Mahamastakabhisheka ceremony, an important Jain religious event at Shravanabelagola but also personally offered prayers. Sir Seth Hukumchand, on behalf of the Jains, gave utterance to the above tribute in an address to High Highness the Maharaja of Mysore, at Sravanabelagola in connection with the Mahamastakabhisheka ceremony.⁵³

Krishnaraja Wodeyar gave utmost importance to temples. He believed that the temples are dynamic centers of art, beauty, spiritual knowledge, and yogic wisdom. His Highness expressed his love and respect towards deities in the form of presenting gifts to the shrines. Many temples have been patronized by the king such as Narayanaswamy temples at Melkote, Srikanteshwara temple at Nanjangud, Sri Chamundeshwari Temple, and Sri Lakshmiramana Swamy temple, etc.

53 From an official document titled Palace Honours dated 1910

According to Nalvadi Krishnaraja Wodeyar being more religious does not necessarily lead to communal hostility, but guides people to the same goal and enables them to work together for the prosperity and advancement of the state. It was he who won the heart and earned the love of his people. A Galaxy of great leaders of outstanding character was filling the pages of History with exciting deeds. His rule of 38 years as the Maharaja of Mysore is commemorative in the History of Mysore state and he was rightly called the maker of modern Mysore.⁵⁴

That was the spirit in which Maharaja Krishnaraja Wodeyar IV began his reign in 1902 and maintained it immaculate throughout the fairly long period of his reign till his unforeseen death in Aug 1940. He passed away in the palace at Bangalore, not full of years, but certainly full of honours!

He was a philosophical king and perhaps he met the end philosophically, without regret and eager to meet his maker with a clean soul, and offer him in person the worship that he had been offering to his earthly emblems during fifty years. At the time of his death, he was one of the world's wealthiest men, with a personal fortune estimated in 1940 to be worth the US \$ 400 million.

The tree of the Yadava Dynasty had borne many fine fruits and fine flowers. He was of the finest. Thirty-eight years is a long reign judging from the average length of kingship in history? He did his best to promote the welfare of the people and increase their happiness and when the results were exceptionally bright, he rendered thanks to God.

54 B. Sheik Ali, Nalwadi Krishnaraja Wodeyar p. 304-312.

His Highness Krishnaraja Wodeyar had no children, his younger brother His Highness the Yuvaraja, Kanthirava Narasaraja Wodeyar son prince Jaya Chamaraja Wodeyar succeeded to the throne.

His highness Kanthirava Narasaraja Wodeyar 1888-1940

His Highness Kantirava Narasaraja Wodeyar was born in 1888, his education was gone through in the Royal school for some years and then he was sent to the Rajkumar School at Ajmer. In 1910 his marriage was celebrated with a daughter of Dalvoy Devaraja Urs, a prominent and enlightened state nobleman.

In 1913 he was deputed to a European tour. The Yuvaraja who has been traveling abroad for the past six months has welcomed home with great warmth and enthusiasm. In his travels in Europe the Yuvaraja spent a life of ceaseless toil, visiting numerous institutions and studied the varied activities of the countries he passed through.

From all sources we learn that he met with a cordial reception wherever he went and he was come back to us, leaving pleasant memories of his visit behind him, rich with experience and an ardent desire to help in the uplift of the people. The people of Mysore are proud of a prince who has shown such unusual enterprise at his age in traveling both east and west in search of knowledge and culture.

In the year 1915, the imperial government made him a “Grand Commander of the older of the Indian Empire”. In 1919 he became the proud father of Jayachamaraja Wodeyar named so in memory of the victory of the allies in the First World War.

Kantirava Narasaraja Wodeyar was keenly interested in all social work. When Nestorians and Syrian Churches were established in Hindu India, the teeming millions lived intolerance and amity.

Even in times of Akbar the Great and Jahangir, it was so. The Mosque at Fathepur Sikri built in the early part of the 16th century is a monument to the unity of all faiths. If you visit that mosque today you will find a harmonious blending of Sarcenic and Hindu style of architecture. The prayer slab is here and there inscribed with Hindu script. Which were all essentially Indian, afford abundant evidence that unity of all faiths is not an empty dream, but can be a practical reality.

In our Mysore, we have Mosques, temples, and Churches, and Viharas erected for devotion and consecration of man to the service of God. A sacred spot like Dattatreya Peeta in the Bababudan mountain range shows the Hindu and Mussalmans, which is so essential India for India's political and economic regeneration. They are all like the several notes blended in some rich chord of harmony or like the various colors of the rainbow comprised in God's sunlight.

Kantirava Narasaraja Wodeyar, pre-deceased his brother Maharaja Krishnaraja Wodeyar IV, by a few months. Thus the mantle of kingship fell on the young shoulder of his son prince Jayachamaraja Wodeyar.

Jayachamaraja Wodeyar 1940-1947

Perhaps it may be said that Sri Jayachamaraja Wodeyar when he came to power, was highly educated and more widely traveled than all his predecessors. He was born in the year of victory of the I World War of 1919, and then since the Maharaja had no sons and his birth had been

long delayed, he was hailed as Godsend. The Royal family rejoiced and the people of the state as a whole rejoiced in no less measure.

As a gesture from the people, it was commendable. As a preparation for the prince himself for rulership, it was splendid. In 1937 he was deputed on a tour of Europe. But as the war clouds which had been gathering burst then, he had to return after a brief stay. A few months later his father, His Highness the Yuvaraja Kantirava Narasaraja Wodeyar died, and not long after his uncle the Maharaja also passed away. He was then chosen as a successor on the 8th of September 1940.

It was an honour that came with unexpected suddenness, but by training and temperament, he had been fitted to bear its responsibilities. Therefore without being deemed optimistic, we may close with the benediction, may the prince and his subjects live in the blessings of peace and cultivate the life of pure morals, rich emotions, wide sympathies, and noble arms and thus make the state truly blessed.

CHAPTER - 4

LIBERAL GRANTS BY THE WODEYARS OF MYSORE

The ruler to commemorate his coronation ceremony donated lands, jewels, and others to god on the day of his coronation. He also built and got repaired the religious places In course of time, halls and other mantapas were added. This attracted the people to settle around the temple. The temples were the center of rituals and religious ceremonies. Conducting fairs and festivals was quite common in the Hindu religion. The chariots made out of strong wood were taken out in the procession, generally in the main streets. Car festival, so this type of celebration attracted not only the attention of the people from nearby area but also from the distant regions. Idols were carried through the city.

Mathas were also educational centers, where free food clothing, and shelter were provided to students. Mathas have played a prominent role in the activities of dasoha spreading the religion and imparting education.

An inscription of the temple throws light on the celebration of festivals like Mahanavmi, Vijayadashami, Ugadi, Deepavali, Sri Ramanavami, Makara Sankranthi, etc. In temples, different festivals were celebrated with great grandeur. Temples had a Sri Bhandara (temple treasury). Which served as a bank giving loans to merchants and others from the grants of money donated by kings, rich merchants, etc, and the interest thus collected was used for the temple maintenance. This helped mercantile activities.

Thus it is clear that temples played an important part in encouraging trade and commerce in the puranas. Merchants came forward to give enormous financial assistance and make grants for constructing temples, mathas, and mantapas.

Brahmadeya grants

Brahmadeya grants refer to the land which was held by Brahmanas. The Brahmanas settlement was known as Agraharas. Kings officials and common people granted lands to Brahmanas. Almost all the rulers of the period maintained Brahmadeya lands.

In the Mysore region of Karnataka, Brahmadeya Settlements had existed for a long time, at least from the days of Kadambas of Banavasi of the Chalukyas of Badami or the Gamgas of Talakad. In the Vijayanagara period, there was a proliferation of these settlements, obviously due to the influence of historical times and needs. After the disintegration of the Vijayanagar Empire the segmentary powers of South India, including Wodeyars of Mysore, continued the tradition of creating Brahmadeya Settlements. In addition to this, they established Devadayas or temple endowments.⁵⁵

Giving away lands to Brahmanas was considered an act of religious merit. Numerous inscriptions of the period substantiate this point. Thus we see that fertile lands on the banks of rivers or lands which were well irrigated were chosen for Brahmadeya grants by the kings. This grant was given with the purpose that the done may pray for the well being of the donor. Some of the deserted villages were infested with elephants, tigers, forest, etc. The king was given them on the condition that he should clear

55 Dr. M. Prasanna Kumar, Dana in the History of Mysore 1600-1881 A.D. p. 1 to 12.

the jungles and reclaim the villages at the cost of the mutt and make the lands ready for cultivation. He should also construct houses and encourage people to live in them. So the donor gave the land so that the donee may construct a tank, clear the jungle and bring the land under cultivation and enjoy the same for generations.⁵⁶

The technique used to preserve the Brahmadeya grants was giving them as gifts to be enjoyed on a hereditary basis. The term used, generally, while giving the gifts to be enjoyed as long as the sun and moon remain. The donee was given the gift with rights that gave a feeling of permanent character to the grant and the donee, naturally, took interest in the grant as it would be enjoyed by future generations also. So the donee would develop an interest in the area where the Agrahara situated and would make arrangements to settle there permanently, though he was bought to the place of the Agrahara a distant place.

The Wodeyars of Mysore continued the cultural traditions of Vijaynagar. For example, they revived Dasara celebrations in Mysore. Besides, they established Brahmadeya settlements and constructed temples in the area, and also established Devadayas. They also restored old Agraharas and thereby helped to preserve and propagate traditional learning. The epigraphical records of the period make innumerable references to the Brahmadeya settlements and Devadayas.

The technique used to make janapada favorable to the king is by playing on the psychology and emotions of the subjects, especially the masses, and creating a public opinion favorable to the king. Kings, even the worst tyrants, have made efforts to project their image before their

56 Dr. M. Prasanna Kumar, Dana in the History of Mysore 1600-1881 A.D. p. . 16-17.

subjects as being very good, pious, and caring for the people. They have made use of several techniques to achieve this goal such as propaganda etc. The Wodeyars of Mysore made use of the age-old custom of Brahmadeya grants for this purpose.

The donor, while giving the grants, said that the future kings and others should respect the grant given by him. He said that those who continued his grants will get a lot of religious merit and others who snatched away the grant given by him will suffer in hell forever. Almost all Agrahara inscriptions have imprecatory verses at the end. In those days of religious beliefs and beliefs in curses, such curses went a long way in preventing confiscation of Brahmadeya grants by other kings and other classes of people in society.

When we study the donative inscriptions recording Brahmadeya and Devadaya grants, we come across explicit motives of the grants mentioned in the inscription themselves. The usual motives mentioned in the grants pertain to the permanent heavenly abode of the ancestors of the donor, happiness of the donor material benefit for the donor, health and happiness of the donor's husband in case of a female donor, a service to god which may please gods, etc. These motives are only explicit motives that are mentioned by the donors. But the royal donations had implicit political implications which can be understood in the context of the particular political situations in which rules were placed and the creations of the same. Only by this process, anyone can uncover the meaning and linkage between the political actions and developments of the rules and the creations of the grants. The above conceptualization may be illustrated from an outstanding example taken from distinct phases of the history of the Wodeyars.

The creation of Brahmadeya and Devadaya is one of the technique along with wars, diplomacy, diplomatic marriages, and other techniques adopted by the Wodeyars to establish and strengthen their political authority in areas in Mysore and Mandya district which may be termed as the core area of the Wodeyar kingdom in particular and other regions in general.

Coming to the obligations which were expected of the Brahmin donees towards the state, it looks to the naked eye that the Brahmin donees were not obliged in any way and were not expected to do any service to the state in return for the grant they have received because the grant that was given to them was in recognition of their scholarship, good behavior and other achievements in social, intellectual and religious fields. But when one examines the question in some depth and linkage with other aspects of state and society, one will soon realize that grant of land, houses, utensils, milch cattle, groceries, ornaments, etc., are not given without any expectations of return. Though openly the donor says that the Dana or grants are given to please gods and to secure religious merit there is an expectation which is converting.

Even in the case of Wodeyars of Mysore we see that they wanted to please the conservative intellectual priestly class with grants so that class may support the rule of the Wodeyars and support the existing social set up also because conservatism checks disruptive tendencies.

We see the Brahmadeya grants were created with the expectations of getting support from the Brahmin donees for the existing political and social set up. The Brahmin donees, secretly support the actions of the rulers who were their donors and spread a feeling among the subjects that

their ruler was very good, god-fearing, and loving the masses, and hence they should give him full support in all his efforts.

Throughout the period under study, the Brahmin donees were expected to prevent natural calamities such as drought by performing japa, homa, etc, because in the Wodeyars kingdom of Mysore of those days the Brahmins were believed to have such magical powers because of their knowledge of sacred books.

The Agraharas was a sarvamanya or revenue-free village assigned to learned Brahmanas for their sustenance. The Brahmana landlords were known as Mahajanas. The Mahajanas were men of learning. The agraharas were free from encroachment of the soldiers and the tax collectors. They were supported by the kings, queens, nobles, and the rich and the poor. It has been rightly saying, “The services rendered by these institutions in historical times are marvelous and eminent”.

Generally, the lands or villages held under Brahmadeya tenure were always free from all taxes. The Brahmanas under this tenure did not even pay land revenue on many occasions. They would sell, gift, exchange, or mortgage the lands received under this tenure. Usually to secure religious merit lands were granted to Brahmanas. A few inscriptions of the Wodeyars period mention the services that were expected from Brahmanas in return for land grants. Among services executed from Brahmanas in return for land grants mention may be made of reading Puranas, Vedas, and shastras in temples, for the offices of astrologer, and forgiving religious instructions. Sometimes lands were granted to them for their services in temples as priests.

Brahmadeya villages were usually divided into several varieties or shares and donated to the Brahmanas. The shares of land in Brahmadeya

villages were either enjoyed as Ekabhogam or Ganabhogam. Under Ekabhogam lands were held by one family only in perpetuity; whereas under Ganabhogam lands were enjoyed in common. If anyone mortgages or sold his share to Shudras he was put out of the Brahmin community and such share was not considered to have belonged to that place.

Under this tenure, in return for land grants, the Brahmins were obliged to render religious services that might secure the spiritual welfare of the donors or their ancestors.

Education level

Ancient Karnataka had a network of educational institutions in the form of Agraharas, Mathas, and Ghatikas. A study of inscriptions reveals that every modern taluks appear to have had an average of three or four Agraharas in ancient times. An Agrahara is a settlement of scholarly Brahmins endowed with land, houses, and other facilities to engage themselves fully in academic pursuits which were a part of the Shatkarmas (six-fold duties, viz., causing the performance of sacrifices or yajnas, officiating as priests at sacrifices, engaging oneself in studies, teaching, making a gift and receiving gifts).

To some, the word has been derived from the Sanskrit term 'hri' meaning 'to take away'. Other scholars have taken it as 'shara' which means a territory or a land unit. But, since 'Agra' means first or foremost, the agrahara may be taken to mean a land unit belonging to the foremost i.e., the Brahmanas. As the word 'Ahara' also means food or livelihood, the term may be interpreted as also land granted for food for the maintenance of the agras, i.e., the Brahmanas.

The agraharas were founded by kings, queens, generals and other such rich persons. By the rich agricultural lands were purchased and distributed among the scholars who took up cultivation with the help of tenants or labourers. Certain streets were allotted to these scholars, within a city or town and such an area was called Bramhapuri.

The spread of education itself was considered to be a religious act. Hence, kings and other dignitaries took pains to provide food, clothing, and shelter, etc., to the students and teachers. Another object that was prominent in the minds of the donors was to acquire merit (Punya) by giving grants to religious institutions or to the Brahmanas who were engaged in educational activities.

Celebration of an event like victory, commemoration of a relative is another reason for the creation of an agrahara. In 1123 A.D. Hoysala Vishnuvardhana is said to have converted the village Kellavatti into an agrahara in the memory of his deceased brother Udayaditya and granted it to the Brahmanas, who have been mentioned as dependents on the deceased prince. Sometimes an agrahara was created merely as an act of dharma or for the service of the deity in a temple. A 10th-century record from Nanjangud speaks of donations made to a temple for Vidyadana.

The foremost function of the agrahara was the promotion of education. The donees were learned men known for their admiration for a scholarship. The Brahmanas were well versed in various branches of learning like Veda, Vedangas, Vedanta Purana, Nyaya Meemamsa, Agama, Natyashastra, Kamasutra, astrology, grammar, yogasutra, mathematics, languages, polity, etc. On account of the scholarship of these Brahmanas, some of the agraharas were called Vidyanidhis. One

such agrahara was Somanathapur in T. Narasipur Taluk of Mysore district.

Inscriptions speak of hundreds of such agraharas in Karnataka and they continued to be founded under Vijayanagara and later under Keladi and Mysore kings, even till the 18th century. The establishment of an agrahara was considered to be a meritorious act. Many agraharas also provided boarding facilities for students coming from far and near for higher learning.

But, these days, agraharas have vanished. The Veda, Vedanga, Agama, and other Sanskrit educational institutions have been transformed from agraharas to Patashalas and Samskrita schools and colleges.

Devadaya grants

So far we have discussed the Brahmadeya tenure. Now we shall take up for consideration the Devadaya land tenure or the lands granted to temples. During the period under review, most of the lands of which grants have survived were endowed to temples. Most of the donations were made by kings, queens, or their officials or by private persons

The age-old customs of giving grants to gods and temples were continued by the Wodeyars of Mysore. Giving grants to certain temples implied devotion to those temples and the deities of those temples. But at the time it meant that those temples had importance as they wielded influence in the society. So giving grants to those temples implied creating favourable impressions on the minds of the people in the society by the ruling elites. With this approach, the content of the Devadaya grants is studied concerning Devadaya grants created by rulers, which are classified into grants given to Vaishnava temples, those given to Shaiva

temple, and those given to sakta ones. Also, the grants are given by the members of the royal family those given by the officials of the state, and those given by private individuals are studied with this approach.

It is necessary to briefly describe some important temples in the wodeyar kingdom of Mysore which received a large number of grants from the kings, officials, and commoners alike. These temples were famous far and wide as big temples that wielded a lot of influence on the minds of the masses as important religious centers with spiritual powers. As these were big, rich. Influential and received a lot of grants from one and all, especially from the Wodeyars they may be termed as royal temples. Some details about them may be noted below.

Melukote in Pandavapura taluk, Mandya District is famous for Narayana Swamy temple. The temple is old and plain. The date of construction is not known. The Srivaishnava saint Ramanujacharya, when persecuted in Tamilnadu, came to Karnataka and stayed in Meulkote for fourteen years in the 12th century A.D. From the Melukote become the chief center of Srivaishnavism and the Narayana temple attracted pilgrims from distant places also. The temple was extended by later kings and rich grants were given by many rulers. Thus it becomes a rich temple. The Srivaishnava Brahmins, especially from Tamilnadu, came and settled at Melukote. Vishnuvardana gave them the most fertile lands in the neighborhood, especially the lands of Ashtagrama on either bank of Kaveri. Raja wodeyar gave away the estate granted to him by the Vijayanagara king Venkatapati to the Brahmins of Melukote. Thus by the time, the Wodeyars came to power the Srivaishnava Brahmin of Melukote had come to wield much influence on the thought and actions of the masses in the neighborhood.

Apart from the Narayanaswami temple, Melukote has many temples also, the most important of them being the Narasimha temple on a hill near the town. Next to Narayana temple, this temple attracted some pilgrims and also grants of various kinds.

Srirangapattana, a taluk headquarters in the present Mandya District and an island town created by the two branches of the Kaveri river encircling it, has the famous temple of Ranganathaswami. Srirangapattana became an important center of Srivaishnavism and Ranganathaswami temple where Ramanuja had worshipped the deity, became not only famous but also rich, attracting pilgrims from even distant places. Thus both Melukote and Srirangapattana became important religious centers of Srivaishnavism because of the visit of Ramanujacharya and the concentration of Srivaishnavas in those places.

The Srikanteshwara temple is situated in Nanjangudu, which is the headquarters of the taluk in Mysore District, sixteen miles of the Mysore city. The temple is at the junction of two rivers Gundlu and Kapila. The temple is 385 feet long and 160 feet broad supported by 147 columns. The exact date of the building of the temple is not known. The earliest structure in the temple, comprising Garbhagriha, Pradikshinapatha, and Rangamantapa belongs to the 13th century. It also had images of the royal couple, generally believed to be the images of Yaduraya and his queen. But probably the images are much older. The temple structure has half of a dozen different periods. There is a later addition belonging to the Hoysala period with Hoysala workmanship. Dalvayi Vikramaraya, the commander of the Mysore army, set up a beautiful bull. The Wodeyars of Mysore not only added to the structure of the temple but endowed it with many articles and land grants.

The temple has the images of Srikanteshwara, popularly known as Nanjunda, the shrines of his consorts, shrines of many minor deities, a large number of lingas bearing the names of the queens of Krishnaraja Wodeyar III. This temple has a large number of devotees and at the time of the annual festival in March-April, it attracts huge crowds of pilgrims. The temple is endowed with so much land and other grants from the beginning hence is quite rich and popular with the masses. Its Shaiva devotees are spread far and wide. There were many Agraharas around this temple town. The Brahmins in those Agraharas, being rich and educated, wielded a lot of influence over the thought and actions of the masses in those areas.

Chamundi hill near Mysore is famous for the Chamundi temple. But the oldest temple on the hill is Mahabaleshwara temple which had received endowments from Hoysala Vishnuvardhana in 1128 A.D and from the Vijayanagar kings, who were ruling at Chandragiri in 1620 A.D. There are two Ganga inscriptions in the temple giving us an idol of the date of the temple. The oldest record on the Chamundi hill dated in C.950 A.D. Mahabaleshwara temple as attached Devadaya grants from kings of various dynasties starting from the Gangas. The Wodeyars period also attracted some devotees and Devadaya Grants.

But the more famous temple is that of Chamundeshwari. Though the exact date of the construction of the temple is not known, it can be said to be of a later date when compared to the Mahabaleshwara temple on the same hill. Chamundi which started as a folk goddess became Sanskritised as Chamundeshwari and assumed a lot of importance after the Wodeyars came into contact with the temple, as we do not come across references to this temple before the emergence of Wodeyars. Chamundeshwari became the family deity of the Wodeyars and attracted

not only pilgrims but also Devadaya grants. The human sacrifice in the temple was stopped by Hyder Ali and the temple became more acceptable even to the higher castes in the society.

The other famous temple of Mysore is the Lakshmiramana temple having the image of the god Nambinarayana. It is an old temple and was famous even before the Wodeyars came to power in Mysore. According to tradition, Raja Wodeyar was administered poison, in this temple. Which was mix in the tirtha or holy water which was given to him. Due to the grace of this god, the poison remained in the hand of Raja Wodeyar and only the holy water went into his mouth. Temple contains a bhakta-vigraha of Raja Wodeyar.

Thus the famous royal temples noted above were well established before the advent of the Wodeyars in the region and the Wodeyar subsequently continued to patronize them as an instrument of state policy, besides constructing temples themselves in the core area.

When we study the creation of Devadaya grants of Raja Wodeyar they indicate his intense inclination towards Srivaishnavism and as such, it is reflected in his innumerable grants of gods of that sect. He was particularly devoted to Lakshmikantaswami temple at Mysore, Narayanaswami temple at Melukote, and Ranganathaswami temple at Srirangapattana. His bhakta-vigraha is found at Narayana temple at Melukote and also at Prasanna Krishna temple at Mysore.

Raja Wodeyar has also given lands yielding 50 khamdugas of paddy under the tank of kalastavadi which he had enlarged, to the Ranganathaswami temple at Srirangapattana⁵⁷ he also built a tower over

57 C.H.Rao, Hist. Of. Mys. (1399-1799) vol.I p.70-71 .

the outer gate of Lakshmkantaswami temple at Mysore which was his favourite deity and embellished the same with the golden pinnacle. Thus Saiva, Vaishnava, and Sakta deities received Devadaya grants during the reign of Raja Wodeyar.

When we studied an increase of the Devadaya grants of Raja Wodeyar I, we see that the king's grants were concentrated at Mysore, Melukote, and Srirangapattana. The Lakshmkantaswami temple is situated at Mysore, Narayanaswami temple at Melukote, and Ramachandra temple was situated at Vahnipura, the present Bannur in Mysore District.⁵⁸ The Srinivasa temple is situated at Karighatta in Srirangapattana taluk of the present Mandya District⁵⁹ Rangannathaswami temple is at Srirangapattana.

When we study an increase of the Devadaya grants of the time of Chamaraja Wodeyar's rule we see that the grants are concentrated in Mysore and Mandya District.

The next ruler Kantirava Narasaraja Wodeyar was a devout Vaishnava who was particular about giving protection to temples and Brahmins.⁶⁰ He was so much devoted that he observed fast on Ekadasi, the 11th day of the fortnight, very strictly and took food the next day only after offering food to god and Brahmins.⁶¹ Even his coins bore the figures of Lakshmi and Narasimha. It appears reasonable to conclude that this king was more inclined towards Srivaishnavism as reflected in grants to Vaishnava temple. However, Shaiva and sakta deities were not neglected

58 EC(NS)V TN 50 p.48-49.

59 EC(NS VI SR.95 ,p.420 .

60 Govindavaidya- Kantirava Narasaraja Vijayam chapter XVI stanza 96.

61 Govindavaidya- Kantirava Narasaraja Vijayam Ch. XXVI stanzas 9 and 10

or forgotten as pointed out by Govinda-Vaidya in his Kantirava Narasaraja Vijaya “Harihara-bhakti-yoliruva”.⁶² Thus this king took care to see that the feelings of anyone sect of his subjects were not overlooked. It was a part of the traditional policy of the state to preserve the balance of power in society.

Coming to the details of Devadaya grants of Kantirava Narasaraja Wodeyar to Vaishnava temple we see that this king gave the village of Puttanapura as Sarvamanya or rent-free, to god Hanumantha which was set up in the newly constructed temple at the central street of Terakanambi.

Kantirava Narasaraja Wodeyar built a temple for god Lakshmi Narasimha at Srirangapattana with a high enclosure wall, veranda, and tower with seven stories, mantapas, a navaranga, and abodes for minor gods, garbagriha, sacrificial pavilion, and a pond for the spring festival. An authentic status of Kantirava, a bhakta vigraha with his name in Kannada (Kantirava Narasaraja Wodeyaravaru) inscribed on the pedestal is to be seen in a room to the left of the Rangamantapa of the temple of Narasimhaswami of Srirangapattana. It is a magnificent figure of Kantirava Narasaraja Wodeyar about three and a half feet high, standing on a high pedestal with folded hands. Kantirava is represented as wearing a long robe, a girt with a sword, shield, and dagger on the left side and with large earrings and Vira-pandeya on the right foot. Altogether a beautifully carved statue, presenting in lifelike fashion the majestic bearing of Kantirava Narasaraja Wodeyar as a warrior devotee.⁶³

62 Ibid, Ch. VII, stanza.63.

63 C.H.Rao, Hist. of Mysore (1339-1799) Vol.I p.173 as quoted from Chikkadevaraja Vamshavalli and Chikkadevaraja Vijayam.

Apart from these, this king, as per Vamsha Rathnakara and The Annals of Mysore Royal Family, provided for the worship of Bindu-Madhava at Benaras, but a pond at Srirangapattana named suka-tirtha for Gajendramoksha festival of god Ranganathaswami extended towers, mantapas, outer and inner enclosure walls of Ranganatha temple at Srirangapattana and gave a jeweled crown named Vaikuntamudi to god Ranganatha. This king is said to have given gifts to the Tirupathi temple also.

Kantirava Narasaraja Wodeyar repaired the Venkataramana temple at Karighatta and built steps to the hills Karigiri on which that temple was located. At Mysore, he added a spacious Kalyana mantapa to Lakshmiramanaswami temple. The king's bhakta-Vigraha is kept in the temple as in Lakshmi-Narasimha temple at Srirangapattana. He also constructed a dam across river Cauvery at Gautama-kshetra for irrigation and the crops thus raised were set apart for the service of god Ranganatha in the temple at Srirangapattana.⁶⁴

As in the case of Brahmadeya lands, here also we notice the fact that the main purpose of granting lands to temples was to acquire religious merit. Though this was the common purpose for which lands were granted to temples.

Kings usually granted lands to secure a strong empire. Or Kings Birthday presents to temples in lands and villages with an expectation that their government might continue as long as sun and moon. To record their visit to temples, they often granted lands and villages. People donated lands to temples to secure the four objects of human desire,

64 Ibid p 167,168 and 173 as quoted from The Annals of Mysore Royal Family and vamsharatnakara, chapter VI p. 85.

namely, Dharma, Artha, Kama, and moksha, or so that merit and prosperity might accrue to the donor's relatives.

From the above, we can conclude that services in temples for which lands and villages were granted by the donees in this period took several forms.

Besides the gifts and endowments received from kings and private persons, the temples of Karnataka acquired the property in various other ways. Many people who were issueless bequeathed their property to the temple. Besides temples were acting as land mortgage banks. Many inscriptions substantiate this point.

Mathapura land grants

Lands held by the mathas or monasteries of different sects of Hinduism is known as Mathapura land tenure of all the mathas in Karnataka. Sringeri matha was very famous and it emerged as a very big landed magnate as a result of extensive donations made by the Wodeyars. Hence an in-depth analysis of the inscriptions of Sringeri jagir gives us an idea of the growth of mathapura tenure during the period under review. The same is discussed here below.

The term “Sringeri Jagir” refers to the Sarvamanya or rent-free landed estates belonging to the matha or monastery of the Smartha Brahmanas located in the present-day Chikkamangalore district of Karnataka.⁶⁵.

The rulers of Mysore paid close attention to the administration of the lands of the mutt. The disputes concerning mutt lands were decided by

65 Elliot discovered that a grant of Rs. 12000 per annum was given to the Sringeri mutt.

the rulers. There must have been some dispute between the mutt and peasants about the ownership. The matha lands were let on a contract or guttige basis to the tenants. Two variations of guttige, namely mula-guttige and srotra-guttige occur in the inscriptions of the matha.⁶⁶ The term mula guttige refers to the fact that the tenants who held lands under this control were not evicted at the will of the matha and they held lands on a hereditary basis, even though such lands were to be sold to others by the matha. Srotra guttige means lands leased out to a Brahmana by the matha so that the former would render a specific duty to the latter. All these indicate the nature of the management of lands by the matha. Sringeri was mainly a center of religion and philosophy.

The establishment of new agraharas, restoring the ruined ones' land grants to individual Brahmana donees, assignment of huge revenues and lands to the mathas and Devasthanams or temples were part of this Brahminisation process. This socio-cultural process is heavily inclined towards orthodoxy.

The numerous Agraharas, Brahmapuris, and Ghatikas have Engaged themselves in educational activities in addition to the social and religious ones. The mutts were spotted with numerous educational centers. The men of learning flourished under generous royal patronage. Though there was no separate department of education and education of masses was no direct concern of the state. The liberal patronage in cash and kind in which the men of learning and the educational institution enjoyed at the hands of the royal families of the empire gave a tremendous fillip to the educational activity. There were no restrictions

66 Numerous Inscriptions of this mathas have been published in Epigraphia Carnatica series.

regarding either age of admission or the duration of the course. The students could start learning at any age and be there as long as desired.

Veerashaiva mutt

Veerashiva Mutts sprang up throughout the length and breadth of Karnataka. Every village had its mutt. The mutt became the center of learning. These mutts served as centers of education for the common people. During the reign of Wodeyars, the number of Mutts increased by leaps and bounds. As a result of this multi-dimensional movement, great saints and poets appeared and contributed to educational development. Mutts became the centers of literary social and spiritual learning. There were libraries of manuscripts in some of the mutts. These manuscripts were of vachanas, poetry, and commentary. Education was not only imparted but was given in social and spiritual fields.

They did not build temples and Viharas like the Jains and Buddhists. They thought that the body was the temple. They established mutts in villages for the uplift of the people. However; these mutts were treated royally and liberally by rulers before the British advent. Many inscriptions throw light on and support this statement.

That most of the mutts were attached to the temple, which received enormous patronage and honor from the rulers.

Sringeri Mutt

Sringeri is known for the matha or Monastery ‘Sri Sharada Pita’ established by Sri Adi Sankaracharya. The head of Sringeri matha enjoyed the highest position among such gurus. The state had a great deal of respect for heads of important monasteries in the country. It is also said that the Maharaja of Mysore always presented themselves as humble

disciples before the great gurus; they did not hesitate to prostrate themselves on the ground to show their complete obeisance towards jagadgurus.⁶⁷

The Sringeri Swami or the head of the Matha or the monastery at Sringeri, the principal one established by Shankaracharya, is styled the Jagad Guru means the priest of the world and is possessed of extensive authority and influence. The matha is situated on the left bank of the Tunga, in the center of a fertile tract. The expenses of the mutt and feeding of the Brahmins and the distribution of food and clothing on festival days to all gurus constantly engaged in long and protracted tours through various parts of the country to receive contributions from his disciples. He is accompanied by a numerous body of Brahmins and disciples.⁶⁸

The contributions of wodeyars towards Sringeri mutt is highlighted as follows:

Krishnaraja Wodeyar II and Satchidananda Bharath II

The reign of Krishnaraja Wodeyar II marked the beginning of the relation between Sringeri and Mysore. During that period, Satchidananda (1705-1741) was the Jagadguru. The king believed that the Presence of Jagadguru in his state would result in much-needed rains. So, therefore, Maharaja invited him to Mysore and granted Belavadi and its Hamlets along worth 1200 pagodas.

67 Dr. A.K. Shastri, History of Sringeri p. 1 to 21.

68 Ibid. 102.

Krishnaraja Wodeyar III and Sringeri

A new and memorable era started in the history of the relation between Sringeri and Mysore when Krishnaraja Wodeyar III took over the administration of the kingdom after the end of the regency of Diwan Purnaiya. In 1811AD the Maharaja invited Sri Satchidananda Bharati VIII to this capital and acknowledges the fame of the Sringeri matha. From a Nirupa to Faujdar of Nagar, Sarvottamaraya it can be learned that his highness presented Padukas and silver pitha to Sri Abhinava Satchidananda Bharati II. The king's presents were made from two seers of gold and one dhade of silver. And also, for the coronation ceremony of Sri Abhinava Satchidananda Bharati II, the maharaja sends 1000 varahas.

The maharaja grants three rent-free villages Belavadi, Andavalli, and Sirakaradi to the Matha on Guru's visit to Mysore in 1828 AD. This contribution was to help in regular illumination, worship, and various other services of Sri Sharadamba and Sri Chandramaulisvara.

Krishnaraja Wodeyar IV and Sringeri

Krishnaraja Wodeyar IV was the successor of Chamraja Wodeyar. The king followed the footsteps of his predecessor and maintained reverence towards the Sringeri Matha and its Gurus. When the shrines of Sri Sankara and Sri Sharada were consecrated by Sri Satchidananda Siva Abhinava Narasimha Bharati (1879-1912), the king visited Kalati to pay his respect to the Guru.

The state had a great deal of respect for heads of important monasteries in the country. It is also said that the Maharaja of Mysore always presented themselves as humbled disciples before the great gurus; they did not hesitate to prostrate themselves on the ground to show their

complete reverence towards “the teachers of the world”. (Jagadgurus). The head of Sri Sringeri Matha enjoyed the highest position among such gurus. Chandrashekara Bharathi the guru of Shringeri Matha traveled widely in and outside the state and gave public talks that deliver not only the teaching of sacred knowledge of the Vedas but also messages for contemporary society. Wherever he went in the country, the state-directed local officers to facilitate his journey.

His Holiness Sri Chandrashekara Bharathi Swamigalavaru, jagadguru of the Sringeri Matt, his proceedings on a tour through parts of the state, starting from Sringeri on or about the 18th January 1924. It is hereby directed that if the Swami comes into your respective taluks, you should observe the respect of going Istakpal and provide him with a place of safety for shelter and supply him with straw, grain, rice, shawl, firewood, etc., on his paying for the same. If the Swami requires coolies, palanquin bearers, carts, and bullocks, you should likewise supply them and cause the proper hire to be paid. Measurers should be taken for the protection of himself as followers at night.

Three elephants, twenty horses and ponies, three palanquins, twenty-five swords, twenty-five muskets, thirty-five carts, twenty spears, eight umbrellas, two chamaras, four chowris, two hundred Brahmins and two hundred non-Brahmins, twenty silledars of the Mysore horse and eight sepoys of the Mysore infantry will follow him. He may be allowed to pass unmolested through your taluk.⁶⁹

The ideal Maharaja’s role as a protector of dharma consequently became uncertain, especially about religious endowments. The protection

69 Government order, No.860- Muz.165-23-23, dated 10th December 1923 issued by the Deewans of Mysore to all Amildars, Deputy Amildars, police inspectors and others in the taluk of Mysore state.

of Dharma by the king is in theory for the welfare of his country as a whole, and not for himself. Sometimes he has to sacrifice himself for the benefit of his people. But when the king is considered to be a private individual and gives his money to religious institutions, is this a personal donation or a kingly act to protect the moral order of his country?

Elliot found that there were eighty-nine religious and charitable institutions receiving monthly allowances totaling 2,513 rupees from the Maharaja's private treasury. The largest grants were a great of 1,000 rupees per month for the Sringeri Matha one of the most important monasteries in South India from the palace treasury.⁷⁰

Madhva Mutt

It is not intended to give here a complete account of the several Madhva Mutts that were founded by Madhvacharya. Only those who have received royal patronage of Wodeyars of Mysore will be considered. The Uttaradi Mutt i,e., the original North mutt because it was first presided over by men drawn from the north or Uttara desha is the prime pontifical seat of Madhvacharya, This mutt has its headquarters at Hole Narasipur and has a succession of teachers. Padmanabha Tirtha, the immediate successor of Madhvacharya, founded a mutt now known as Sri Padaraya mutt, which has its headquarters at Mulbagal in the Kolar district. The most famous Guru of this mutt was Sripada Raya.

Lingayats

The Virashaiva community comprises a large number of castes and tribes from the Brahman downwards which has during the course of ages

70 Official Letter from C.Elliot, Superintendent, Ashtagrama Division, incharge of Palace Duties, Elliot Report.

come under the influence of the religion known popularly as Lingayats. The more accurate name for this religion is Vira Shaiva, which is a more accurate name for this religion of Shiva means a champion of the notions and practices of the Shaivas and is ordinarily used to describe one who wears the Linga on his body. Their creed is described as Vira Shaiva Achara. It has been suggested that the name applies to those who have adopted the extreme views of this sect. In the time of king Bijjala of the kalachuri dynasty, Basava, his minister gave popularly, if not entirely political, turn to Shaivism. The ground had been already prepared for him by a succession of Shaiva teachers who had dared to preach the equality of men in the eyes of Shiva, whom they had proclaimed the one God. There is scarcely any doubt that he produces a lasting impression of his day. He appeared to have gone a step future than the Shaiva propagandist of his time. This is evident both from his extant works and from the literature he has inspired.

Sri Brahmatantra Parakala mutt

The Parakala matha is the First medieval era monastery of Vaishnavism. It was first established by Sri Brahmatantra Swatantra Jeevar. The matha is known to have a close relationship with the kings of the Mysore kingdom since 1399, which held this Matha as their official gurukul. Many gifts and presents were given by the Royal Wodeyar kings of Mysore to this first medieval era monastery of Vaishnavism. Based on the Nirup we could learn about the grants given to Parakala mutt. The Nirups states that the king Krishnaraja Wodeyar III son of Chamaraja Wodeyar. Has presented gifts of lands for the services of god Lakshmi Narayana and Hayagriva in the mutt during the sacred occasion of a solar eclipse, on 30th lunar day of the month Kartika on 19th November 1816 AD. There is a record of the grants written in the king's handwriting that

testify the king's sanctum of the grant. The grant comprised of eight villages, thirteen hamlets, six taluks, five tanks, a dam, a katta and canal, which were perpetually granted for the daily worship or feeding of devotees (Tadiyaradhana) and the services of gods Lakshminarayana and Hayagriva.⁷¹

In the possession of the Parakalaswami mutt, a sanad dated 1819 AD of Krishnaraja wodeyar states about the Donee named Brahmatantra Ghantavatara Parakala swami. Sannads refer to the charters conveying privileges and properties to the individual by the kings. This sannad speaks about the grants to meet the expenses of the services of gods Hayagriva and Lakshminarayana in the parakala mutt and also for feeding Brahmans and for conducting special festivals. The grant comprised of a payment of some amount per year to the mutt from the income of certain taluks. The king passed orders to the taluk authorities to pay the money every month without fail to the Guru of Prakala mutt. This money was used to conduct the service of worship with due splendour in the mutt. The Guru would pray for the prosperity of the Government.⁷²

Another sannad of Krishnaraja Wodeyar III is addressed to the officers in charge of the fortresses Amils and Killedars and also to custom officers. The sannad states that custom duties are to be exempted for the provisions like ghee, rice, etc procured by the agents of the mutt. The sannad of Krishnaraja wodeyar III addressed to Bachyaraya who was the Amil of bettamangala budikote and succeeding Amils. The king orders the grant of 454 varahas from the treasury of certain taluks to the mutt of Brahmatantra Ghatavatara Parakala swami located at Tirupati. The grant

71 N. Desikacharya ; The origin and growth of Sri Brahmatantra Parakala Mutt p. 1-10.

72 M.A.R..

was to feed 1000 Brahmans at the mutt on the Tirupati hill during the Brahmotsava festival. Monthly installments were given from the personal loan of Rs. 1,50,000 granted by his Royal Highness Sri Chamarajendra Wodeyar to clear the debts incurred by the mutt. An amount of Rs. 1,32,500 was paid by 18.07.1902 and the amount Rs. 22,500 remaining was ordered by the Highness the Maharaja Sri Krishnaraja Wodeyar IV to be remitted on 25.06.1903.

In addition to the ordinary birudus, the mathas claimed the following royal and special birudus.

1. Addapallaki (cross –palanquin)
2. Aane meeble pancakalashada ambaari (howdah with pankashaala on elephant)
3. Muurcal (fan made of a peacock feather)
4. Aaptaagiri (ornamental umbrella)
5. Dhavala Shankha (white conch-shell)
6. Suuryapaana (vessel shaped banner)
7. Hagalu diivatige (torch lighted in the daytime)
8. Pancakalashada paalaki (palanquin with panchakalasha)
9. Navapat (drum played in front of Raja)
10. Makara toorna (festoon with a sea-monster face)

Visheesha Birudugalu (special honours)

1. Aane meelee nagari (a large kettle drum on an elephant)
2. Aane meelee hasiru nishaani (a green flag on an elephant)
3. Kudure meelee Danka (a large drum on a horse)
4. Onte meelee nagaari (a large kettle drum on the camel)
5. Bharjari chattri (a big umbrella)
6. Cauri (another type of chowry made of yak tail)
7. Bili, hasiru kaavi, kempu kambali mattu kaavi nishanigalu (white, green, yellow and kavi colour blankets and kaavi colour flags)
8. Caamara (chowries)
9. Onte meelee nishaari (a flag on the camel)
10. Ubhaya caamara (double chowries)
11. Simhaasanada pallaki (a lion seat palanquin)
12. Candra vaadya (a kind of musical instrument)
13. Bhuucakrada kode (an umbrella with chakra)
14. Bili, kempu, hasiru, pancarangi mattu haladi chatrigalu(white red green banners, and yellow flags)
- 15. Suurya vaadya (a kind of musical instrument)⁷³**

73 Manual of Birudus and other honours enjoyed by Mathadhipathis in and outside the state, p. 26-28. (KSA (B) 2643)

Suttur Mutt

The Jagadguru Veerasimhaasana Peetha was established in the 11th Century A.D. at Suttur by Adi Jagadguru Sri Shivarathreeshwara Shivayogi Mahaswamiji has a history dating back to 1000 years, according to the scriptures. Suttur is a village in Nanjangud taluk, Mysore district in Karnataka. It is about 28 km from Mysore city, in the southeast direction.

The Peetha with its high ideals has been making a remarkable contribution in religious, social, educational, and economic spheres in the state and across the country. It is striving for social development by responding to the community's needs. It strongly believes that unless the problems of the socially backward communities and the poor are solved, there cannot be any social development. With this objective, it has taken up several development initiatives, while at the same time living up to its principle of 'work is worship' and is engaged in raising public awareness on issues of social concern.

The establishment of the Samskritha Paathashala by the 22nd Pontiff Sri Shivarathreeshwara Mahaswamiji who was popularly known as the Mantra Maharshi might be called a landmark in the history of the Suttur Mutt. When the 23rd Pontiff Jagadguru Dr. Sri Shivarathri Rajendra Mahaswamiji came to Mysore in 1926 to pursue higher education, he observed that many rural students required food and shelter. He sheltered them at his place and this marked the beginning of offering education to poor students. As far back as 1942, he established a hostel and offered free food and hostel facilities for poor rural students. This marked Suttur Mutt's first step in the field of development of society. Instead of making students come to cities seeking education, Jagadguru

Dr. Sri Shivarathri Rajendra Swamiji thought of starting educational institutions in rural areas. To make this possible, he started the Jagadguru Sri Shivarathreeshwara Mahavidyapeetha in 1954.⁷⁴ Under the untiring efforts of Dr. Sri Shivarathri Rajendra Mahaswamiji, the Vidyapeetha has witnessed enormous growth in the field of education.

Brief History of the Suttur Mutt

Suttur is a village which is situated about 16 kms to the east of Nanjanagud, on the banks of the Kabini. The inscription no.16 of Nanjangud throws light on the glories of Suttur Mutt at the time of Rajendra Chola. Suttur village was then known as Shrothiyuru.⁷⁵

Sri Swamiji considered all human beings are equal and it is the value that should be imparted to live and behave like human beings with sympathy, compassion, right thinking is some of the human values which enrich the culture and decrease calamity. Thus without any caste discrimination, Sri Swamiji's action to impart such values is highly appreciable to achieve the main objectives of the mutt. Mutt started some educational institutions, starting from creches to medical college. Apart from starting schools and colleges to promote mass education, many programmes were also organized to eradicate social problems like beggary, untouchability, etc. Under the spiritual guidance of Swamiji, the achievements are no doubt, unsurpassed students.

74 In order to implement the educational programs, it was registered under the Societies' Registration Act 1960, vide: Reg. No. 12/1962 on 17-07-1962. Under the Inscription no. 20 dated 1514 records the name of Suttur and mutt has been referred to as Suttur Simhasana Mutt. (Inscription no.20 Nanjangud).

75 Inscription no. 20 dated 1514 records the name of Suttur and mutt has been referred to as Suttur Simhasana Mutt. (Inscription no.20 Nanjangud).

Though Sri Swamiji is occupying a very respectable position in the Veerashiva religion, being Jagadguru of a Suttur Peetha, he always reached out to humanity, irrespective of caste and creed or deprived. His virtues, the character always glowed with divinity.

Sri Swamiji, a great spiritual soul, who is benevolent of the poor in particular and to humanity in general, has evolved as mahatma in the hearts of the people. This mutt is an ancient seat of religion and an abode of learning tirelessly catering to the needs of the impoverished and ignorant. The long-cherished vision of Swamiji came true by the opening of a medical college and hospital, which further extended the scope of mutt to serve the destitute and the deprived section of the society in the country. All the above-mentioned achievements are the outcome of Sri Swamiji's determination and toil to reach goals that are set for the prosperity of humanity. Jatra of this mutt is being celebrated every year. Nearby village population, many dignitaries of Karnataka and outside Karnataka visit this Jathra Ceremoniously celebrated, Jathra has a great significance because it Suttur Jathra Mahothsava and Jayanthi Celebration of Originator of provides an opportunity for all class of people to participate* Unique opportunities are being provided to weaker sections of the community to enlighten their talents and to perform a pooja. Many dignitaries, who have visited this mutt to pay their respects and honor to Sri Swamiji, highly admired and appreciated the humble services of the mutt for the noble cause. Among them mention may be made to his excellency Jayachamarajendra Wodeyar said "The ancient seat of this holy mutt which is contributing towards social, religious and literary activities is an ideal example to the country. Further, he expressed that the present Swamiji, his holiness Sri Rajendra Swamiji's service, glimpses the memory of karma yogi Siddarama". His varied activities

and establishment of institutions in and around Karnataka are highly appreciable.

Shri Swamiji's divinity reaches out to all those who seek him. His abode is like a temple where all human beings are treated with equal concern and love. For the ignorant, he is like a light in the darkness. For the learned, he is the beacon light, who leads them to higher and more profound knowledge, igniting a thirst for enquiring a higher level of thoughts and deeds which would make one's life more purposeful and dedicated to the cause of mankind.

Tumkur Siddaganga Mutt

Tumkur is the headquarter town of the district and the district is also called by the same name. Popular tradition has it that, Tumkur once formed a part of the territory, whose capital was kridapura, now a small village known as kaidala, three miles to the south of Tumkur, and that it was presented by one of its rulers to a herald or Tom-Tom beater. Tumkur is the small drum or tabret which is used for Tom-toming, and the town might have been called Tumke-ooru to indicate that it belongs to the better of Tumkur. But the original name of the place, according to certain inscriptions of the 10th century, was Tummegooru which means the place of the tumme or tumbe, a common fragrant herb found abundantly in the area. It is said that the present town was built by Karte Arasu, a member of the Mysore royal family, and because the area was earlier known as Tumbe ooru, he seems to have continued the same name with the addition of ooru from the town called in tumme ooru or tumbe ooru which, in course of time, came to be pronounced as tumakuru or tumkur as it is known now.

Brief History of Siddaganga Mutt

Sri Siddaganga mutt is located on the Bangalore Poona National Highway and it is about 66 km from Bangalore state capital and hardly 5 km from Tumkur, the headquarters of the district. Historical records reveal that about 600 years of age a renowned Yathi Sri Gosala Siddeshwara performed penance and founded the Siddaganga mutt with the sole purpose of universal good. After some time the famous Viraktha Sri Tontada Siddalingeshwara, having toured throughout the length and breadth of Karnataka, bringing about spiritual reawakening arrived at Sri Siddaganga mutt. It is at this place that Tondada Siddalingeshwara performed penance and today, the place is called Siddaganga mutt. Sri Uddana Swamiji, the ninth pontiff of the Siddaganga mutt mainly instrumental in starting a Veda pathshala as early as 1917 and a hostel with free boarding and lodging facility and laid the foundation for the propagation of education for the rural masses. A good number of schools and colleges in, the rural areas to educate the masses who were in the darkness of ignorance* The holy mutt provides ample opportunity to the poor people and also orphans, which symbolizes national and religious unity and stands out as a model to be emulated; ? by one and all in the country* Students of this holy mutt are Pursuing useful education in its various institutions like* Middle school, High school, Teacher training college, College of educations* Sanskrit Patasala, First Grade College, Polytechnic and Engineering College* a Good number of these institutions are situated in rural areas - a fact which speaks volumes about the strain and effort put forth by this mutt for the upliftment of rural folk who are generally backward people.

His Holiness Dr. Shivakumar Swamigalu is the head of the Siddaganga mutt. All the institutions are managed by him. There is no

committee for the management of any institution of the mutt. There is an administrative office headed by an administrative officer and several other employees to assist the Swamiji, in the general administration. Apart from this, there are several mari Devarugalu and jangama to assist Swamiji in day to day work.

Sri Swamiji is highly concerned about providing opportunities for thousands of young people to learn and achieve their goals. Virtually, it is a boon to the villagers who can never imagine that their children would get such facilities for their education they wore the first generation in their families to get a good education with the blessings of Sri Swamiji. The boarding expenses of this mutt alone are more than two lakhs of rupees per month. For a few years, this mutt is getting little help from the Government but it is very meager when compared to the total expenditure met by the mutt. However, financial assistance is obtained from the devotee from the mutt and also the philanthropists who rightly shoulder and share the responsibility of developing these institutions. The unique service rendered by Sri Swamiji from the spread of education among rural people is highly commendable and highly appreciated by one and all. Those who have been provided with education have turned out to be good citizens.

One interesting feature of this holy mutt is that it also acts as a court at times of disputes among the villagers of the nearby areas. They have full faith that Swamiji's deals with the people of all the communities without any discrimination and gives impartial judgment. Further, the people prefer to settle their differences as early as possible without the help of the law courts which invariably cause the delay. Swamiji's vision of education is to enlighten the womenfolk of the village. Unless the women, who have to shoulder the responsibility of good rapport of the

family and to train the children to be for the future citizen of a country and to be educated. Hence, he encouraged to open a Veerashiva Mahila samaja Princess Sathyapremakumari wife of Sri Jayachamaraja Wodeyar addressed the ladies on the occasion of the Silver Jubilee Celebration of the Veerashiva Mahila Samaja on 6-4-1964, Speaking the occasion she said it is my Immense pleasure to meet His Holiness Sri Shivakumara Swamiji We have heard of the Sanctity of this mutt Dashoha of the mutt The generosity of human kindness of Sri Swamiji and his blessings for the welfare of the community is the felt need of the Guru Peetha. Such Guru will lead us to the path of Dharma. The Great Sage who kindles the light to the human soul is sure to think of the welfare of the people at large. It is the privilege and pleasure of the people of Tumkur to have such a great Guru.

Mutts near Chamundi Temple

We have come across six maths, all concentrated near the stairs out of which four are about a hundred or more years old. But this older maths arc is generally neglected. Three of these, with Isvara in the form of Linga installed within the math precincts, were constructed by a Kuruba (shepherd), a Kunchatiga, and a Lingayat, respectively. The first math was originally patronized by a sadhu, but after his death, the math slowly went into oblivion. The second and the third math also had the same fate. However, another math established around 1846 by a Lingayat and patronized by the rulers of Mysore is still popular. Since its establishment, the math was successively headed by four gurus belonging to one family. This math also could manage to get the patronage of the Maharajas. For instance, Krishnaraja Wodeyar III awarded about 37 acres of Inam land which the institution has kept intact. Krishnaraja Wodeyar

IV and his wife showed more interest in the activities of the math and made frequent visits there.

The rest of the two maths are comparatively new. The history of the establishment of this maths (usually referred to as Asrama) presents a more detailed account regarding the establishment of maths and their association with the local population and adaptability with the changing times.

Likewise, the occasion on which Brahmadeyas were created indicate not only the anxiety of the donors to secure religious merit by donating on holy occasions like Navaratri, Dakshinayana, Makarasankranti, etc., but also the interest of the social group to preserve, conserve and continue the festivals, customs, rituals and tradition associated with socio-religious life. The list of occasions as reflected in the Brahmadeya grants is given below.

List of occasions: as reflected in Brahmadeya grants:

1. Ardhodaya – (MAR 1907-08-75, p. 23).
2. Lunar eclipse day (MAR 1924-6, p. 22).
3. Uththana Dvadasi of Vishu Samvatsara (EC (OS) VI Sg. 14, 380-82).
4. Solar eclipse – (EC (NS) V Kn 107 p. 107).
5. Akshaya Tritiya (EC (NS) VI PP 214, p. 268-74).
6. Laksahoma and annadana (EC (NS) VI Kr. 65 p. 47-48).
7. a) Suvarna tuladana

- b) Conjunction of Sun, Moon, Mars, Jupiter, Mercury and Ketu the descending mode.
- (MAR 1911-12-126 p. 56 ; EC (NS) V My. 100, P 233-35 and EC (NS) III Gu 112 p. 81-82).
8. Wife (Ramabhayamma) requesting the husband to create an agrahara (MAR 1934 pa. 39, pp. 145-62).
 9. Annual ceremony of donor's father (EC (NS) III Hg. 16, p. 440-41).
 10. "On account of sending Venkataiah to Kasi" (EC (NS) III Hg. 13, 0. 438-39).
 11. Makara Sankranti (EC (NS) V Kn 87 p. 91).
 12. For reciting Mahabharata (Mys. Gaz. II – pt. iv p. 2459).
 13. King's marriage (MAR. 1910-11, pa. 133, p. 55-56).
 14. Birth of son Do.,
 15. Ramanuja tirunakshatra (EC (NS) VI PP 99, p. 161 to 185).
 16. Gokulashtami (EC (NS) V Kn 117, pp. 114-135).
 17. "On the occasion of his performance of religious duties" (MAR 1925 pa. 92, p. 78).
 18. The done asked for help to make a living (MAR 1914-15, pa. 110, pp. 64-65).
 19. Bhadrapada sukla dvadasi (EC (NS) V Kn 47 pp. 35-40).
 20. Death Anniversary of donor's ancestor (MAR 1925, pa. 4, pp. 18-19).

21. Donee petitioned as sarvamanya was confiscated in the past (MAR 1926-103 pp. 83-84)
22. Three Brahmins represented under Tamgale Narasimhabhatta (MAR 1927-6, pp. 36-37).
23. The donee appeals as he had cut trees and brought the land under cultivation (MAR 1928-94, pp. 176-78).
24. Tulabhara – dana (MAR 1927-112, pp. 98-99).
25. Dakshinayana punyakala, Do.
26. Navaratri festival (MAR 1919-119 p. 48).
27. Prasanna Krishna temple constructed (MAR 1907-08, pa. 80, pp. 24-25).

The role of Brahmadeyas in the conservation of tradition and values cannot be underestimated. It was in Brahmadeyas or Agraharas, and not in the courts of the kings and nobles, that the traditional lore was preserved, propagated, and continued for generations to come. Without agraharas it is difficult to visualize the preservation of traditional learning in pre-modern South India. In this respect, the Wodeyars of Mysore rendered a great service by continuing the tradition of perpetuating this institution through land grants. It is interesting to ask how the tradition was conserved and cultural values transmitted. The answer is through traditional learning.

Sanskrit was the medium of instruction and discussion within the agraharas among the learned Brahmins. It did not mean that they neglected local languages like Kannada. Many writers of the period in Kannada emerged from the agraharas.

However, within their limitation, the Brahmadeya villages served the interest of the masses as far as the learning process was concerned. Purana reading was an important affair in the local temple and through it and also through it and also through the performance of dramas the mass was given some education in cultural values.

As far as cultural values propagated by the Brahmadeya villages mention may be made of 4 purusharthas viz Dharma, Artha, Kama, and Moksha, which formed the basis of an ideal life of a Hindu. Besides, the Brahmadeya villages stood for synthesis, peaceful co-existence, religious toleration, and corporate life. In this sense, they became models to non-Brahmadeya villages. In a Brahmadeya village, as per the information of any Brahmadeya grant, Brahmins belonging to different sects, gotras, sutras, Vedic affiliations, and linguistic affiliations lived harmoniously. The corporate spirit was clear when they came together in solving their socio-economic problems or organizing religious festivals in their local temples. (For details see the appropriate table in the appendix volume). Thus the Brahmadeyas of the period exhibited the qualities of social status, ideology, and functions. They preserved tradition and cultural values, though conservative, though a well-established process of learning. In short as Burton Stein rightly puts it that Brahmadeyas were “Unique centers of civilization”.

They supported the old temples as well as the new ones through grants. Devadayas served as important sustenance to the growth of socio-cultural life around the temple complex. Without the Devadaya grants temples could not carry on the traditional activities, rituals, and ceremonies.

Temples represented rituals and ceremonies performed in the names of the deities. Angabhoga, Ramgabhoga, Utsava, and daily worship offered opportunities for the people to gather in a fixed place and express their devotion as well as display their skill in fine arts which were performed in Rangamantapas. A list showing the rituals and ceremonies performed in the temples as recorded in the Devadaya grants of the period may be given as an illustration to show how a variety of rituals and ceremonies were taking place within the temples and they acted as forces of social integration and corporate life of the localities.

A list showing the rituals and Ceremonies, performed in temples as recorded in Devadaya grants :

Sl. No.	Name of the temple	Rituals	Sources
1.	Chalapileraya of Melukote	Perpetual lamp	EC (NS) VI PP 217, p. 301
2.	Hanumantesvara	Offering of curd – rice	EC (NS) V TN 56, 452
3.	Mallikarjuna	Angabhoga	<u>EC</u> (NS) V TN 219, p. 601
4.	Nannesvara	Offering to God	<u>EC</u> (NS) V My 189, p. 302
5.	Sambhulingesvara	Conducting services, during Sivaratri	<u>EC</u> (NS) V Kn 83, p. 89
6.	Ramachandra of Vahnipura	Angarangabhoga	EC (NS) V TN 50, p. 48-49

7.	Desinatha	Ekamta-ava-sarada-naivedya	<u>EC</u> (NS) V TN 260, p. 649
8.	Nanjunda of Nanjangudu	Fortnightly and monthly festivals	<u>EC</u> (NS) III Nj. 128, p. 251-52 and MAR 1946 p. 14, p. 41-42
9.	Yoganarasimha	Amritapadi	<u>EC</u> (NS) III Gu. 113, p. 82-85
10.	Cheluvaraya	Mid-day offerings	<u>EC</u> (NS) VIII Hn 172 p. 407
11.	Mahadesvara	Rathotsava seve	<u>EC</u> (OS) IX Kn 94 p. 291-92
12.	Adisesha	Ashtanhika	<u>MAR</u> 1911-12 pa. 126 p. 56
13.	Tiruvengalanatha	Services during Mahanavami and Navaratri	EC (NS) IV Yl. 196, p. 387.
14.	Mallikarjuna	Perfromance of Mrityunjaya _ Japa	<u>MAR</u> 1920-26 p. 40.

Special occasions were chosen for instituting Devadaya grants by the donors. Those special occasions had socio-cultural significance. They expressed the desire of the donors to secure happiness and prosperity in this world and liberation hereafter. In a way, the occasions mentioned in the Devadaya grant indirectly hint at the belief of the people in four purusharthas viz. Drama, Artha, Kama, and Moksha constituted the four

ideals and values kept before every Hindu, whether he was a king or a peasant. The occasions also provide us an insight into the sacred days recognized by the people of the period like Mahasivaratri, Uttarayana punyakala, Ramanavami, Mahalaya Amavasya, Makara Sankranti, Ratha Saptami, Lunar-eclipse, etc. To illustrate the statement we may give here below a list showing the special occasions on which the Devadaya grants were created by donors who came from all sections of society.

A list showing the rituals and Ceremonies, performed in temples as recorded in Devadaya grants :

Sl. No.	Occasion	Sources
1	Lunar eclipse	<u>EC</u> (NS) VI PP 250 p. 322
2	King's visit to Trimakuta Kshetra	<u>EC</u> (NS) V TN 15 p. 339-46
3	Tula Sankramana	<u>EC</u> (OS) XII Kg. 46, p. 111-12
4	On Sending Dalvoy Namdinathaiah with a battle array for a certain operation against Ikkeri and the operation being successful	Do.
5	On the request of Gangadharaiyah, Manager of the matha at the time of discourse on dharma, the king Devaraja having listened with pleasure.	<u>MAR</u> . (1947-56 pa. 34, pp. 113-114

6	Rathasaptami	<u>EC</u> (NS) V TN 139, p. 549
7	Krishna Janmastami	<u>EC</u> (NS) V My 213 p. 315-16
8	Dakshnayana punyakala	<u>EC</u> (NS) V TN 113 p. 523-24
9	On the request of Biluguli Dasarajaiah	<u>EC</u> (OS) XII Tm 47 p. 41-42
10	Kartika suddha 15, punyakala	Do.
11	Makara sankranti	<u>EC</u> (NS) VI PP 215 pp. 279-85
12	The donor having visited the temple	<u>EC</u> (NS) IV Ch. 139, p. 83
13	15 th day of the bright fortnight of Magha	Do.
14	Mahalya Punyakala	<u>MAR</u> 1923 pa. 6. p. 41-43
15	When the Svami of Sringeri visited Srirangapattana	Do.
16	Nanjaraja Tirunal (6 th lunar day of the dark fortnight of Sravana)	<u>MAR</u> 1014-15, -pa. 110 p. 65
17	Mahasivaratri	<u>EC</u> (OS) XI Cd. 21 -. 14-15
18	The Amildar recommended	<u>MAR</u> 1942-39, p. 166-67
19	Solar eclipse	<u>MAR</u> 1938 pa. 22 pp. 133-39

20	When the area had cholera	<u>EC</u> (NS) VI pp 23. p. 122
21	King's visit to Udipi	<u>MAR</u> 1927-40 pp. 57-57
22	Death anniversary of the king's father	<u>MAR</u> 1916-142, p. 79-80
23	Yearly festival	<u>EC</u> (OS) IX Bn. 4. p. 4
24	Tulabhara of the king	<u>MAR</u> 1918, 136, p. 62
25	Uttarayana punyakala	<u>EC</u> (NS) V My 63, p. 191
26	Ramanavami	<u>EC</u> (OS) X Gd. 10 p. 260
27	Mahalaya	<u>MAR</u> 1916, 130, p. 72

In the context of the socio-cultural life of the people, the study of Devadaya grants of the period indicates another social dimension that was in some way different from the Brahmadeyas. The Brahmadeyas were created exclusively by the royal personages, bureaucrats, and aristocrats. But in contrast to this, temples offered an opportunity for every section of the society to make his, or her, humble presents from king to peasant either in the form of villages, lands, cash or metallic objects or other objects required or the temple administration. Besides, the temple, in the society of the period, acted as a focal point for all groups of people to meet, mingle, and participate in the rituals and ceremonies. In this way, Devadaya grants indirectly contributed not only to social integration but also to create a sense of loyalty to the locality. Thus the Devadayas, like the Brahmadeyas, reinforced almost the same values and conserved traditions. Many temples were centers of learning like the agraharas. In addition to this many temples had Ramanujakuta, Sivakuta where free

feeding to the devotees was undertaken. Satras were attached to the temples. Ramanujakutas were attached to Srivaishnava temples and Sivakutas to Saiva temples. For example, Nanjanagudu had Sivakuta and Srirangapattana and Melukote had Ramanujakuta. Satras were once again maintained by Devadaya grants. In this way temple rituals, ceremonies, repairs, extension, maintenance of the staff of all kinds, schools, and feeding houses were all maintained by the Devadaya grants.

CHAPTER - 5

ISLAM AND CHRISTIANITY

Introduction

Islam

Muslims were employed in the services and supported in several ways. There was a large group of Muslims settled in the capital. Among those several were in the army, particularly in the cavalry section and possibly many Muslim artisans were employed, as it indicated in some buildings of the city. This kind of employment opportunity to the Muslims by the rulers helped the growth of their settlements. Also extended by allotting some jagirs to Muslim officers and erected a mosque for their prayer. There was a cordial relationship between Hindu and Muslims.

The rulers of Mysore had the respect of all men and their faiths. The role of Islam and Muslims in the city and its enormous during the Wodeyars period was remarkable and marked by harmony. This development is striking and noteworthy. Viewed against the background the above developments are remarkable which must have wiped away the scars of fear and hostility between the Hindu and Muslim deep impact of the Hindus tolerant and serve with loyalty. Thus Hindu Muslim unity occupied a unique place in the political-cultural history of Mysore.

It is rightly said that ‘the king is not a god but he should be like a god. Raja dharma, which signifies the role of the king in protecting the subjects was well practiced by Wodeyars. They ensured that the people of their kingdom belonging to different religions live in harmony. The

contributions of Wodeyars towards the religious institutions have been discussed by some authors based on numerous lithic and copper inscriptions. The Wodeyars contribution towards the religious welfare of people belonging to different communities is highlighted through the following points.

1. Royal patronage of Wodeyars towards Muslim community

Body Guard Masjid

It is worth mentioning that the Wodeyars of Mysore were generous towards religions other than Hinduism, although most religious endowments were given to Hindu institutions. They acted, at least in public, according to the idea of *raja dharma*, which defines the role of the king as a protector of all of his subjects and his country at large.

The population of Mysore started growing in leaps and bounds so the cantonment was shifted to remote places and the Muslims were also in large numbers and to promote equality in the Kingdom. Maharaja Nalvadi Krishnaraja Wodeyar on the recommendations made by Sir Mirza Mohammed Ismail and with the efforts of commander Kareem Baig, Subedar Shaikh Mustafa, Commander Ghulam Ahmedjan, and on the expenses of Kingdom a beautiful Masjid was constructed within two years. This lovely little mosque, a landmark for miles around Mysore, was built by H.H. the Maharaja for the Muhammadan. Pure white, with grace in every one of its lovely lines, the mosque stands in a grove of dark green trees, against the darker background of Chamundi.

The Bodyguards' masjid was built by the Royal Maharaja of Wodeyar dynasty Krishnarajha Wodeyar IV in the year 1922. The construction of the bodyguard mosque was financially funded by the

Wodeyars. The mosque was dedicated to the Muslim Bodyguards of His Royal Highness and stands against the dark background of Chamundi hill. Nalvadi Krishnaraja Wodeyar expressed his immense happiness on the construction of the Masjid and praised Islamic values and said that offering prayers are the pillar of the building (Masjid) which can build up the moral values in a man. He said that the beauty of this Masjid there is a mandir on the other side of it. He felt privileged as he inaugurated the Masjid he said that it was a blessing from God

After the inaugural speech lunch was arranged. The dimension of the Mosque is on Eleven acres and (site number 66,67,68) the land was grooved with different fruit trees and the yield is a source of income for the masjid.⁷⁶

Since the Masjid was also taken care of by the Reserve Police Staff Quarters were built in the same area. Now the Masjid remains only on one acre of the given land and the reference was taken from (1)+(3)Royal city page. No.173-175 on the statement made by Abdul Rahman Sahab and reference was also found in the inaugural speech found hanging in the Masjid.⁷⁷

The following speech made by Maharaja Krishnaraja Wodeyar IV gives us some idea about how he tried to manifest himself as an ideal king who supports not only his religion but all of his subjects' religions. The speech was delivered in Urdu, which is quite different from his

76 The Masjid was registered in Wakf-Board on 1/04/1965 in accordance with reference number MWB 19(2) 1965 Sl no 04 .The care takers of the Masjid where Rahman Baig and Savar Ahmed Baig are the names to be remembered

77 Found in the Wakf gazette and column in daily Salar Dated.15.1.2008 and the reference was also found on the plaque in the Masjid.

mother tongue; Kannada, on the occasion of the opening of a mosque for the Muslim section of His Highness's Body Guard Troop in 1922.

It will give me great pleasure if the Musalman community makes full use of the mosque and if they constantly resort to it for prayer and meditation. This mosque is situated on one side of the lines; the Hindu temple is on the other side. Each minister to the spiritual needs of its followers. Each is symbolic of that unity in diversity, which will, I hope. Become in an increasing measure a pleasing characteristic of the motherland, with all its diverse castes and creeds. To a devout Hindu, they represent but one of the paths leading to the same goal. If by providing them (you) with a mosque and by coming and taking part in The function, a Hindu like myself encourages them (you) to become truer Muslims practicing the high principles and following the noble traditions of their (your) religion, I feel happy and amply rewarded. I hope that you will bear in mind the fact that you are Mysoreans first and all the rest next; owing to a duty to the state, and that you will always work together for the common benefit and the prosperity and advancement of the state in all possible ways.

His tolerance and prudence in religious matters would certainly deserve the praiseworthy 'Rama Rajya' (the Golden Age ruled by Rama), which was given by Mahatma Gandhi to describe the Mysore king's rule. His belief that being more religious does not necessarily lead to communal hostility, but guides people to the same goal and enables them to work together for the prosperity and advancement of the state can be a strong aphorism for present-day society.

Jumma Masjid

The population of Muslims grew in leaps and bounds and thereby namaz is also increased in number and started offering namaz on roads in the hot sun. Maharaja Krishnaraja Wodeyar renovated the Masjid. On 6th April 1927, the Krishnaraja Wodeyar IV inaugurated the Jumma Masjid at Mysore which was renovated by the state government at a cost of Rs.38,000. On the day of the inauguration, Maharaja Nalvadi Krishnaraja Wodeyar delivered a speech in Urdu. The inaugural address was nailed in the mosque and the handouts were distributed to the audience of the inauguration function. In his speech, he mentions that since there was no masjid for the people who migrated from Srirangapatna to Mysore on their request Nalvadi Krishnaraja Wodeyar paternal grandfather set up this Masjid for the Muslims to offer five times prayer. He also made arrangements for food and sanctioned a fixed amount for it. Later on, Nalvadi Krishnaraja Wodeyar renovated the Masjid and kept on going with the tradition of his forefathers. Sir Khazi's office was inside the office premises of the Masjid and food arrangement in the Masjid for three days and two times was arranged for the travelers. Iftari from the Rajmahal to (breakfasting during Ramzan). Was also sent to the Masjid by the Muslims who fast during the month of holy Ramzan. The king uses to make arrangements for the procession during Eid and take Sirkhazi and other Muslims from Jumma Masjid to Eidgah to offer Eid prayer. The king uses to send elephants, Horses, Camels, and the army for the procession. He uses to give gifts to Sir Khazi and invited Muslims on Eid day.⁷⁸

78 Prof H.R. Abdul Majid has referred in his book Purane- Chirag at page number 171. The first Imaam after the renovation was Sir Khazi Hakim Moulana Mohammed Khasim Ansari.

As the population of Muslims increased with time, the Wakf-Board with order Number (KTW/M-31MYE-79-80) extended the premises and the order number tone plan authority was number TPAM/CC/0-1/1208 END 81-82 dated 27/11/1981 and the order number of city corporation was 1162/81/82 dated 4/12/1981 Sir khazi Janab Syed Sha Asad Peeran Khadri inaugurated after the completion of the extended area of the Masjid.

Just beyond the Masjid, on the north side of the road, in a tiny, every tiny, ‘square’. The squalid, insanitary houses which once tottered here have been demolished and the ground, now turfed and planted with shade trees, forms a safe playground for little groups of eager children. Tiny and unpretentious it may be, in this city so rich in parks and gardens, but it is one of the first of many which are to offer – scattered about the still congested parts of the city – sunshine and fresh air, a grassy carpet, the shade of blossoming trees, security from the dangers of the road and space for the children’s play.

Salar Masud Khadri Tomb

Lithic inscriptions also speak about the grant by Krishnaraja wodeyar IV as rent free of the villages of Binngipura (in Bangalore) and Mogehalli (in Channapatna) to Atavala Shah and Akal Shah for the Fakir-dharma and the village of Chattamagere to establish a tomb of Salar Masud Khadri at Tonnur for feeding poor and needy people at the tomb.

Education among Muslims

To encourage education among Muslims, the Maharaja constituted the Muslim Education Advisory Committee. In the Mysore Representative Assembly, there were 20 Muslim members while ten

percent of the members of the Mysore Legislative Councils were Muslims.

Role of Maharaja in promoting communal harmony

Krishnaraja Wodeyar IV was an eloquent speaker in Urdu apart from Kannada and English. When the whole of British India was vitiated with communal disharmony after the failure of the Khilafat movement, Krishnaraja Wodeyar IV reposed faith in a Muslim by appointing Sir Mirza Ismail as the Diwan of Mysore 1926. This raised many eyebrows and during the Silver Jubilee celebration of the accession of the Maharaja, some miscreants threw chappals at the howdah carrying the Maharaja, Yuvaraja, and the Diwan as they considered it a sacrilege for a Muslim to accompany a Hindu Maharaja in the royal howdah. But the Maharaja stood firm and Mirza continued in his position till 1941.

Liberal Grants of Rajashri Towards Muslim Community

It is worth mentioning that the Mysore kings were generous towards religions other than Hinduism. We salute our Maharaja for giving good government. He made liberal grants to temples, mosques, and churches enormously. His belief that being more religious does not necessarily lead to communal hostility but guides people to the same goal and enables them to work together for the prosperity and advancement of the state.

The following speech made by Maharaja Nalvadi Krishnaraja Wodeyar gives us some idea about how he tried to manifest himself as an ideal king who supports not only his religion but all of his subjects' religions. The speech was delivered in Urdu, which is quite different from

his mother tongue; Kannada, on the occasion of the opening of a mosque for the Muslim section of his Highness Body Guard Troop in 1922.

It will give me immense pleasure if the Muslim community makes full use of the Masjid and if they constantly utilize it for prayer and meditation. This Masjid is situated on one side of the lines; the Hindu temple is on the other side. Each is symbolic of that unity in diversity, which will I hope a pleasing feature of the motherland, with all its multiple castes and creeds. I feel happy and richly rewarded. I hope that you will be aware of the fact that you are Mysorean first and all the rest next, Let us work together for the common benefit and the prosperity and advancement of the state in all possible ways.⁷⁹

Endowments scholarship was introduced to help the poor and the deserving. In 1902 for the first time, two scholarships were given to Muslim boys to study at Aligarh Muslim College.

Similar observations made by the maharaja on the occasion of the opening of the new Jumma Masjid at Mysore in April 1927, The masjid was constructed for Rs 38,000 by the state engineers at the command of the Maharaja and was handed over to the Mohammedan community on 6th of April 1927. To which he granted cash for the maintenance of the Masjid. The building might stand for many generations as a source of inspiration, as a place of goodwill, in the Muslim religion.

Royal patronage of Wodeyars for the Christian community

The Wodeyars of Mysore were tolerant of other faiths. The kings allow such freedom that every man may come and go and live according

79 This speech was originally given in Urdu and translated into English (Muz file no.1918)

to his creed, without suffering any annoyance and without inquiry whether he is Christian, Jews, moor or heathen". Great equity and justice were given to all. Thus the rulers of Mysore were a model for religious toleration.

St.Philomena's church

The St. Philomena's Church in Mysore is one of the oldest churches in India. It is over 200 years old. Initially, over 250 years ago there was a small church in its place. When the capital of Mysore state was the move from Srirangapatnam to Mysore city in 1799, many British officers and soldiers came and settled down in Mysore. The Maharaja Krishnaraja Wodeyar III realized the need for a Christian church for these people. The Maharaja gave them a small plot of land on the Mysore-Bangalore Road and a little church came up there. As the city expanded and the Christian population of the city increased there was a need for a larger church.

The plan to build a larger church thus came into existence, which resulted in the famous St. Philomena Church of Mysore. In 1926, Sir T. Thumboo Chetty who was the Huzur Secretary to the Maharaja of Mysore, Nalvadi Krishnaraja Wodeayar obtained a relic of the Saint from Peter Pisani, Apostolic Delegate of the East Indies. This relic was handed over to Father Cochet who approached the king to assist him in constructing a church in honour of St. Philomena. The Maharaja of Mysore laid the foundation stone of the church on 28 October 1933. In his speech on the day of the inauguration, he said: "The new church will be strongly and securely built upon a double foundation - Divine compassion and the eager gratitude of men that were to be built in the place of the small church built by his grandfather. A Frenchman named

Daly designed the church. The floor plan of the cathedral is in the form of a cross. The long part of the cross is the 'nave', which is the congregation hall. The two arms of the cross are the 'transepts'. The fourth part containing the altar and the choir is the 'crossing'.

The Holy Mass is performed daily in Kannada, Tamil, and English at the table in the sanctum sanctorum. Behind this is an exquisite marble altar on which the statue of St. Philomena is placed. There is also an idol of Christ lying in his sacred wounds. Above the sanctum, there are lovely stained glass windows from France with a painting depicting the birth of Jesus Christ, the Last Supper, the Crucifixion, and the Resurrection. The part of the church that is most attractive is the towers or spires. These towers resemble that of a cathedral in Cologne in Germany and those of St. Patrick's Church in New York. The two spires are 175 feet tall.

The entire church is built in the Gothic style is one of the largest Cathedrals in South Asia. The Church has the relic of the 3rd century St. Philomena that is in a beautiful catacomb that is below the main altar. The construction of the church was completed under Bishop Rene Fuga's supervision. At that time Thamboo Chetty was the Huzur Secretary to the Maharaja of Mysore, heard about the greatness of St. Philomena, and obtained a relic of the saint from Peter Pisani, Apostolic Delegate of the East Indies in 1926. After obtaining the relic it was handed over to Fr. Cochet. The next year a new statue of St. Philomena was brought from France.

Other contributions towards the Christian community

The parish church dedicated to Saint Joseph, which is just beyond the convent, has handsome gates. Their gates were presented by the Wadiyar Maharaja. Krishnaraja Wodeyar IV liberally contributed towards

the cost of rebuilding the St. Marks's church in Bangalore Cantonment and St. Luke's church in Bangalore town. On 28th October 1933, he laid the foundation stone of St. Philomena church at Mysore.

Laying Foundation Stone of Churches

Christians were pioneers in many fields they were specialists and men with compassion and commitment. The King of Mysore, who was readily inclined to be the patron of such brilliant people, and encouraged them. His Highness Sri Krishnaraja Wodeyar IV bestowed gifts to the orphanages and other charitable institutions. Bishop Coadou was chosen as the first Bishop of the Diocese of Mysore. Maharaja on several occasions presented gifts to the Diocese,⁸⁰ permitted the Bishops to construct new churches and schools, and convents. Because of his financial assistance, a new bulletin called "Doota of the Sacred Heart of Jesus" was published in the year 1924.

The Maharaja was deeply religious and while laying the foundation stone of Saint Philomena's Church at Mysore in Oct 1933, the Maharaja said, "Many missionaries have commended the teachings of Christ to us, not only in words and writing but by the practical activities for the good of the people". St.Philomena s Cathedral is undoubtedly among the grandest churches in India.

The Parish church dedicated to St. Joseph, which is just beyond the convent, has handsome gates. These gates were presented by Nalvadi Krishnaraja Wodeyar. His Highness liberally contributed towards the cost

80 From an official document titled Donations dated 1922

of rebuilding the St. Marks's church in Bangalore cantonment and St. Luke's church in Bangalore town.⁸¹

The LMS even contemplated starting a Christian university at Bangalore at the beginning of the last century. It never materialized, however, and resulted in the recall of the concerned missionaries to England in 1826 (Sargent 1984:147). In the educational mission, WMMS enjoyed full support from Hindus and Muslims who organized a mass signature campaign in Mysore requesting the missionaries to impart English education. The church was first to open a College in Mysore as far back as 1901-Hardwick College. This too was closed down. Maharajas of Mysore supported this venture whole-heartedly

The BM won the credit in South Kanara district for fostering the highest literacy percentage in the whole of Karnataka. The Mission opened schools in every village where they had a small congregation. In fact, they experimented with a new type of ministry. The church building was used during the weekdays as a school and most of the teachers also served as village evangelists. This was not only a good economic measure but also a good social strategy in that it kept both the premises and personnel active all the time. It was a good concept of stewardship. Instead of wasting millions of rupees on a church building where activity lasts only a few hours in the week and appointing a full-time Pastor for only a few families with limited activities. This move was a wise one.

Now let us turn our attention to Karnataka for a brief evaluation. At long last the Christian church has become a worldwide phenomenon, even in Karnataka where multi-religious factors remain. The Christian Church is a recognized entity amidst its minority status. Was it because of

81 From an official document Donations dated 1939

the Gospel of Christ? Or was it because of the various means and methods the Missions and the church employed for the last two to three hundred years and made the Christian presence felt in the length and breadth of this land?

The paradox is to some as the above picture may show a success story of Christian mission in the last two to three hundred years as Christians emerged from zero to millions. But at the same, time people like Panickar and others rejoice saying that "the attempt to capture teaming millions of Indian population with millions of dollars or conquer Asia for Christ has failed" The fact is, even with the indirect support of the British, the Protestant Missions did not venture into proselytization or conversion. Instead, they simply engaged in the educational or medical work with a love of Christ their motto was always 'service to humanity is service rendered to the divinity.' They fulfilled the Nazareth Manifesto in St Luke 4 18-19 wholeheartedly. They also thought they could assist the government in its developmental activities rather than to gain converts. But the mission of the church in Karnataka up to the first millennium had concealed Christ amidst the predominant religions of the day, and perhaps never appeared like a conquering religion or destroying the faith of others. If some of the hypothesis that we have drawn earlier can be accepted, then it has served as the seed, which died, but from \vhere, the religious heritage had germinated in India. Its antiquity serves as a heritage for Christian mission. The second phrase depicts the springtime for Christian missions during the colonial period. It began to bloom with the missionary vision and blossomed to bear a fruit because the religiosity of India prepared the ground for its growth Charitable works was not bait for mission endeavor in India. The Basel Mission launched its mission strategy that aimed to minister to the body mind and spirit, and never

used it as an inducement. Almost every Mission followed that suit to show the wholeness of the Gospel. The Methodists tried to lift the oppressed and the depressed, and accepted them only when they saw that those people could not find a place in society As the World Vision survey (1980:3) rightly reports: "Christian conversions, however, were minimal, partly because missions concentrated on the welfare of the converts rather than seeking to inspire larger group movements."The Hudson Memorial Church in Bangalore became the first self-supporting church. Many churches became 'Mother' churches and planted 'daughter churches.'

Mission through Education

India was famous for its level of education from the days of the Indus valley civilization. The Nalanda and Takshshila universities were the hallmarks of this civilization. But the education was reserved for the ruling class and children of the priestly castes. However, the modern education system no doubt has been the legacy of the British Raj and missionaries have played a complementary role. The contribution of the nineteenth-century missionary work about language, culture, and literature is still regarded as superb by the people The literary movement of the church has been of such immense value and has even drawn compliments from non-Christians to the missionaries: "We Kannadigas have to remain grateful to them and not ungrateful creatures. The growth of present Kannada and its literature has the patronage of foreign missionaries"

The LMS even contemplated starting a Christian university at Bangalore at the beginning of the last century. It never materialized, however, and resulted in the recall of the concerned missionaries to England in 1826. In the educational mission, WMMS enjoyed full

support from Hindus and Muslims who organized a mass signature campaign in Mysore requesting the missionaries to impart English education. The church was first to open a College in Mysore as far back as 1901 -Hardwick College. This too was closed down. Maharajas of Mysore supported this venture whole-heartedly until independence, Bible teaching and prayers were part of the educational pattern in Christian schools in India. Most of the parents and students appreciated this as it gave moral and value-based standards of life. The Bible was not only considered as a piece of the best English literature but also as a moral guide. So, neither 'the *Raja* (the king) nor parents of the children ever objected to prayers and teachings of the Bible which held a prominent place in the curriculum' (Wilson1986:68). The imparting of religious values and moral education served as a major stimulus in shaping the social revolution in India.

In India, in earlier years, some Christians, who were employed by the government and in the public sector, bore Christian \Witness through their dedicated services and moral integrity. The role of Christian churches in fighting poverty through development activities can not be overlooked. Churches have come of age and collaborate with different organizations to improve the well-being of communities around their vicinity through social and economic community development programs.

A case study is used to understand how the church contributes to community development. The purpose of the study was to understand the relationship the church has with its followers and community in its locality.

According to the 2001 Census, there are 24,080,016(over 24 million) Christians in India, who constitute 2.3 percent of the population.

The uneven geographical spread of Christians is brought out by the available statistical data – 25.15 percent of the Christians belong to Kerala, 15.71 percent to Tamil Nadu, 4.9 percent to Andhra Pradesh, and 4.19 percent to Karnataka. Of the entire Christian population, thus, 90 percent is found in three regional enclaves: south India, the north-east, and the tribal belt in central India consisting of Chhattisgarh, Jharkhand, and the contiguous areas. The northern Hindi-speaking belt, which is home to 40 percent of India's population, has only 10 percent of India's Christians.

Christians in Karnataka: their spread and social background

As per the 2001 census, the Christian population in Karnataka totals up to 1,009,164 constituting 1.9 % of the total population of 52,850,582. They are spread all across the state of Karnataka in different degrees of concentration. The big concentration of Christians is found in seven districts, namely, Bangalore Urban, South Kanara, Udupi, North Kanara, Bidar, Mysore, and Kolar. Dharwad, Chikmagalur, Shimoga, and Chamrajnagar also have a substantial number of Christians. In other districts, they are found in very small numbers. The growth rate of the Christian population in the relatively backward districts has been significantly higher than that of the overall growth rate of the Christian population in the state. As against a growth rate of the Christian population of 2.6 percent per annum in the state between 1961 and 1971, the growth rate of the Christian population in the relatively backward districts like Bidar is 10.6 percent, Gulbarga 5.6 percent, and Bijapur 5 percent.

Christians of Karnataka belong to different language groups - Tulu, Konkani, Kannada, Tamil, Telugu, and Malayalam. The majority of them

belong to the Roman Catholic Church. The others belong to the protestant denominations, and the eastern orthodox traditions, such as the Syrian Orthodox Church and its protestant offshoot, the Marathoma Church. Precept, Christianity is an egalitarian religion. It proclaims the equality of all people in the sight of God and expects its adherents to practice and promote equality, fraternity, and social justice. But caste built on the principle of inequality was carried forward by converts into the Christian church.

After Abbe Dubois Bishop Charbonneau came to Srirangapatna in 1837. He took care of the Christian Communities of Srirangapatna, Mysore, Kollegal, Hunsur, Sathihalli Shimoga, Tirthahally, and Harihar. He administered the Christian community with faith, care, discipline, great zeal, and love. In 1840 he added an aside to the church of Sattihalli. He built a chapel at Fraserpet and the following year a church at Shimoga. Despite his illness, he was anxious to finish the church in the town of Mysore. Krishnaraja Wodeyar was the then Rajah of Mysore. Rajah of Mysore was a very close friend of Bishop Charbonneau Rajah of Mysore came forward to support the construction of the church with financial gifts. The church was ready for blessings in 1843.

The third bishop of the Diocese of Mysore was Bishop Basle 1910-1915. He constructed some convents and churches in Bangalore. The fourth Bishop of the Diocese of Mysore was Bishop Teissier, he was appointed as Bishop in 1916. The last bishop of the French Foreign Missionary was Bishop

Despatures (1922-1942). Krishnaraja Wodeyar III became the friend of the fourth Bishop, on several occasions the king presented gifts to the diocese; the king also permitted the bishop to construct new

churches, schools, convents. News Bulletin called Doota of the sacred heart of Jesus was published in the year 1924. St. Peters pontifical seminary was opened in 1936. St. Philomena's shrine at Mysore was solemnly blessed. Today St. Philomina's Cathedral is known as St. Joseph's cathedral. The foundation stone was laid on 28th October 1933 by Krishnaraja Wodeyar. Mysore Mission was split into two dioceses – Mysore and Bangalore in the year 1942. Since 1845 Bangalore had been the headquarters of the mission. The Bishops house and Cathedral were in Bangalore. Bishop Thomas Pothacamury was appointed as the Bishop of Bangalore and Bishop Feuga as Bishop of Mysore.

This church is considered to be the most beautiful in Karnataka. This church has a cellar where there is a statue of St. Philomina was a holy saint during the 3rd century in Greece, in a reclining posture. A piece of her bone and clothes are also in this church. A beautiful Cathedral, reminiscent of medieval architectural style. Stained glass windows and lofty towers make it an imposing structure. Designed by French architects.

The Roman Catholic Church and Convent stand at the north end of Church Road, which borders Government House on the west. The Roman Catholic Mission was established in Mysore City by the celebrated Abbed Dubois soon after the Restoration of 1799.

The many activities of the Missions are directed by two European priests and by the nuns of the Good Shepherd of Anger, who, in and around the convent, supervise day schools, an orphanage, and a rescue home. These by arrangement with the Reverend Mother Superioreess they are always pleased to show to visitors. The convent itself is a fine,

commodious building, and stands in a typically peaceful and well-tended garden.

The teaching in the convent schools is excellent; their results in the Trinity College of Music examinations being, year by year, brilliant. Just beyond the convent is the parish church, dedicated to St. Joseph. Its very handsome gates were presented by H.H. the Maharaja. There is a congregation of some 1,500 members of catechumens, and there are boarding industrial and day schools for boys. A small church at Anepaleam, in the Krishnamurtipuram Extension, has lately been built for the Catholic community in the south-west of the city.

Wellington lodge. This house, opposite the west gate of Government House, was the headquarters of the first Commissioners in Mysore after the Restoration. These Commissioners were Lieut-General Harris, Colonel the Hon. Arthus Wellesley, the Hon. Henry Wellesley, Lieut.-Colonel Wm. Kirkpatrick, and Lieut. – Colonel Barry Close. The secretaries were Captain Munro, and Captain Malcolm, who must have often, from this bungalow, watched the building of Government House, which he was a few years later to inhabit and adorn. In Wellington Lodge Colonel Wellesley at least lived for nearly two years, as the inscription on a tablet on the front of the house testifies:

This house was occupied by Colonel Arthur Wellesley, afterward Duke of Wellington, when in Political charge of Mysore, 1799-1801. It is now used as the headquarters of the Boy Scouts of Mysore City.

St. Bartholomew's church The Church was build during 1830-31 by the European residents of Mysore, without Government aid. There was no chaplaincy without Government aid. There was no chaplaincy of Mysore at that date. Mr. Francis Lewis, whose memorial tablet is in the

church, was the instigator of the building scheme, which cost Rs. 3,500, collected by the residents, who were mostly civil and military officers attached to the Residency staff.

St. Bartholomew's Church is interesting historically as being connected with the history of Mysore from 1799 until the Rendition of Mysore in 1881. In it royal visitors have worshipped when visiting the Mysore state; it is used on occasions of Imperial State ceremonies and it is the place of worship of the Anglican community, which still furnishes a congregation of over sixty members.

CHAPTER - 6

CONCLUSION

As stated in the introduction, the motive for selecting the topic was few unanswered questions that had created a gap in the study that did exist in the history of Wodeyars. A peep into available documents, primary and secondary sources needed the present research proves that the topic is stretched throughout 1881-1947 covering most of the royal patronage of Wodeyars of Mysore. The work had to concentrate on the enormous given during the period of Wodeyars of Mysore. As it is not possible to cover all those factors, of all those individuals who were enormously given the endowments so only the important one is highlighted.

Use of primary and secondary sources, putting them under the critical scanner, bringing out the results of hard research based on genuine source, not giving to hearsay. To conclude the present work is the result of research undertaken by me. I have evaluated most of the available sources. Many scholars did not refer to some of the documents I have scrutinized. The ideas and arguments presented here are the outcomes of a critical study of that period and the developments that took place during the period I have taken for assessment, and which have bearings on the future developments of the state of Mysore and later leading to progress of Karnataka as a progressive state of modern India.

1. Kings usually granted lands to secure a strong empire. Or Kings Birthday presents to temples in lands and villages with an expectation that their government might continue as long as sun and moon.
2. The Guru would pray for the prosperity of the Government.

3. Demands inquiry and appreciation of facts, of evidence, of direct documentary or other tangible proof. The Beach for the material is attended with difficulty, the more so as you recede into earlier periods. But almost every source has to be worked up-public acts, spoken words, monuments, inscriptions, visits to places connected with the events of the period and the persons figuring in it; travels over the scene of the campaigns fought; narratives of contemporary writers and annalists, etc. Nearly all these sources have been made use of in these Volumes.

A study such as this is bound to help not only towards understanding the prominent men of the period but also enabling us to trace the workings of their minds.

Without such knowledge, you cannot understand either his genius or how he manages to dominate a period.

It is, in a word, the illumination of the mind that directly contributes to the making of the events which, in common sense, make up history.

He was noted for the catholicity of his religious outlook. Numerous were his gifts and grants, alike to individuals and Saiva and Vaishnava temples in the kingdom. Repairs and services to the temples of Ranganatha and Narayana in Seringapatam and Melkote, respectively, claimed his constant share of attention. In particular, he is said to have endowed the latter shrine with a jeweled crown known as *Raja-mudi* (named after himself).

Mêlkôte had become a prominent center of éri-Vaishnavism and no less important was Seringapatam, the capital city. More significant still,

perhaps, was the influence of Vaishnava tradition that was being continually exerted on the Mysore Royal House from the early years of the seventeenth century. We have seen how Rāja Wodeyar, Chāmarāja Wodeyar, and Immadi-Rāja Wodeyar were staunch Vaishnavaites. Bettada-Chāmarāja Wodeyar, father of Kanthīrava-for his scrupulous observance of the characteristic features of the creed, namely, *Vaishnava-Dikshā* (leaving the head unshaved for long periods), *Bhāgavata-Purāna-Prasanga* (listening to the *Bhāgavata-Purānam*), *Ekādasi-Vratam* and *Dvādasi-Vratam* (fasting on the eleventh day of every fortnight and breaking the fast on the twelfth), *Hari-pūje*, *Hari-dhyāna* (worship and contemplation of Vishnu), *Nitya-dāna* (daily gifts), *Kshirāmbudhi* (distribution of milk) and *Brindāvana-sēve* (offering devotional worship to *Brindāvanam*, the abode of the Lord). A lithic record speaks of him as having placed his burdens at the feet of God Nrhari (Lakshmi-Nrsimha). Indeed so profound was the impression produced by his faith in Vaishnavism that he was deified by his subjects! Nor can there be any doubt that he aimed at perpetuating the cult of Vishnu among his people by the issue of coins bearing the figure of God Lakshmi-Narasimha and by inducing them to worship that God and observé the rite of fasting (*Ekādasi-Vratam*) on the eleventh day of every fortnight. Thus, the record, mentioned above, says: "The king Kanthīrava was taken by the people for God Nrsimha.

He richly endowed this shrine with ornaments of precious stones—including a jeweled crown. He also set up feeding-houses (*anna-satra*) throughout his kingdom and performed innumerable deeds of the charity behind the temple of Lakshmīramaçiasvāmi at Mysore; the provision of gifts and endowments to Goddesses Chāmundēsvarī of the Chāmundi Hills and Jvālāmukhi-Amma of Uttanahalli, and the ēaiva and Vaishnava

temples at Nanjangûd, Tirupati, Mèlkôte and other sacred places, according to the status of each of thèse temples; the construction of a tank at Arikuthara in the name of his father-in-law, Doddê Urs, and the laying out of a new water-course-extant as *Bangâradoddi-kâlve*—near Seringapatam, and naming it after Doddâjamma, a favorite consort of his (*gândharva-patni*).

Dëvarâja was, like his predecessor, an ardent Vaishnava. The *Palace Copper-plates*, in particular, speaks of his dévotion to God Ranganâtha of Seringapatam. From other records, we learn that he used daily to rise at dawn, contemplate and worship the lotus feet of Vishnu repeating without omission His thousand names, then perform oblations to fire, and, having bestowed gifts of cows and money on the Brâhmans, listen to the récital of the *Purânas* and sacred stories.

He is further referred to as utilizing the spoils of war for making gifts to Brâhmans, for rewarding his friends, and for providing ornaments to his queens.

Endowments to the Goddess Châmundësvari and the Saiva and Vaishçava temples at Nanjangûd, Mysore, Seringapatam, Mëlkôte, and other places; Râghavëndrasvâmi *math* at Nanjangûd, registers the gift by him of the village of Nallùr.

Among his services, during his period of ministership, to the cause of Jainism in Mysore were the erection of a *chaityalaya* to the last Tirthankara in Seringapatam; the conservation of Jaina monuments in the kingdom by making grants of rent-free lands thereto; the effective curbing of all opposition to the religion of Arhat; the endowment of a glittering car (*ratha*) to God Gomatefi-vara at Sravaij, a-Belagola and the

grand performance, with the approval of his master, of the head-anointing cerfembny (*Mastaka-pitje*) in honour of that shrine, on March 5, .1677.

This is the place where Yadurâya and Krishna are said to have halted after they visited the Châmundi Hills according to the tradition narrated in the *Annals* (*vide* Ch. III, for détails). It is situated behind the Trinéshvara temple, and south of the Sômësva temple, Mysore Fort; and is dedicated to Bhairava, known as Kôdi-Bhairava (lit. Bhairava at the outlet of the tank). "The image of Bhairava, about 3 feet high," states the M. A. R. (1922, p. 2, para 8) noticing this monument, has for its attributes a trident, a drum, a skull, and a sword. It is flanked on the right by a female chauri-bearer and on the left by a female figure, apparently Bhadrakâli, with a bill-hook in the uplifted right hand."

We see the number of grants created by the king is sufficiently large viz. That probably was due to fulfilling vows and making efforts through the interference of the grace of gods to get back his lost power.

This may show not only his liberal attitude of equality towards all sects but also a rather frantic effort to propitiate gods of all sects to get back his lost power, as we see till the end of his life, this kind did not lose heart and went on making repeated efforts to get back his lost power, putting his faith in gods.

When we study the Devadaya grants created by the members of the royal family and officials of the king, we see that the members of the royal family created grants, all involving a small amount of money. Probably, the queens out of the small amount sanctioned to them, set aside small portions of money and fulfilled vows or took new ones, most probably to propitiate gods so that the king may get back his lost power.

It is interesting to note that the donations of these queens vary in accordance with the degree of the nearness of the queens to Maharaja.

However, it should be noted with the care that the British, however strong they might have been or felt to be, were not bold enough to abolish all Devadaya and Brahmadeya grants though they were not, obviously, happy about them as they meant a loss to the exchequer. That was because the belief in these Hindu practices of Brahmadeya and Devadaya grants was so strong in the minds of the people that the British dare not offend them on that score. If they had resorted to such a policy as an alien non-Hindu paramount authority in the region, they would have invited trouble in the form of, perhaps, a rebellion as happened in the case of the 1857 Mutiny. In this connection, it is interesting to note that Mysore remained completely calm and Krishnaraja Wodeyar III was completely loyal to the British in the 1857 movement. For this situation, the company's policy towards the traditional policy towards the religious grants was partly responsible.

In spite of all these efforts of the British masters, Devadaya grants did not reduce in number though they reduced in size and value, because the faith in their efficacy was deep-rooted in the minds of the masses of the Mysore kingdom in the 19th century.

This may show that the Devadaya grants created during this period had one main purpose and that is giving thanks or fulfilling vows taken in the name of deities in important and famous temples like those of Nanjanagudu, Melukote, Srirangapattana, and Mysore which were in the core areas of the kingdom and which were traditionally honored, respected and worshipped by Mysore royal family.

There arises a question as to why Krishnaraja Wodeyar III continued the practice of creating Devadaya grants even after losing power and control over the state treasury. Why did his queens and other relatives, as well as his servants create Devadaya grants in large numbers after the king lost his power? But the very fact that he lost his power made him, his family members and servants, create more Devadaya grants, though of lesser monetary value. The days of the war as an instrument of state policy for expanding territorial limits and for retaining and consolidating the existing power were over in Mysore State. The British had become supreme in the whole country and no power could oppose them. So Krishnaraja Wodeyar III had to resort to creating a public opinion that would be in his favour to get back his lost power. Brahmadeya and Devadaya grants, patronizing scholars, artists, etc., which he resorted to, went a long way in creating a good image of him in the public eye. That helped him, considerably, in getting back the lost power to the Wodeyars family as is seen in the support he got in the House of Commons in England when his case came for discussion. British Officers who had come in contact with him and even other British citizens who had to spend some time in India, and at times in the Mysore Kingdom, worked a lot to get him back his lost power. That was because of the image of Krishnaraja Wodeyar III as a god-fearing, religious-minded personality which was laboriously built up in course of time and Devadaya grants contributed to some extent to create that image. As a result of various complicated factors, including the image of Krishnaraja Wodeyar III noted above, the British government transferred power back to the ruling family of Mysore on 25th March 1881 A.D.

The study of the above table shows that the queen mother, queens, their servants in the palace, gave grants to the royal temples of

Nanjanagudu, Srirangapattana, Melukote, and Mysore generally. Secondly, the village folks gave grants to gold goddesses such as Tibbadevi or Tripura Sundari of Muguru, Chamundi, Mahakali, and Mahalakshmi temple at Pandavapura and the goddess of Uttanahalli, etc. Among the donors to these temples, we have, in addition to village folks, servants of the queens and dancers and prostitutes also. The comparative increase in grants to sakta temples indicates the rise of the middle class and comparative rise in the standard of living of the masses, even in villages.

If the practice of Devadaya was to be effective as an instrument of state policy the Devadaya grants given by the kings, members of the royal family, and officials were to be preserved for a long time, not only till the end of the rule of the donor king but also during the reign of his posterity, because the impression which the Devadaya grants created in the minds of the people had to be continued about the successors of the donor also, in that dynasty. When the Devadayas are studied we notice certain techniques used by the donors for the preservation of their grants, and those techniques did not originate during this period but continued from the previous period and they were well-established tradition in India.

The first technique was to give the grant as tax-free, in case of land grants and giving it with all rights such as astabhoga-tejasvamya which include Nidhi, nikshepa, Pasana, Jala, akshini, agami, sidhdha, sadhya meaning treasure on surface or underground, minerals, water, springs, imperishable, futures, ready income and possibilities and rights of vayavahara – onatushtaya which include dana, kraya, adhi and vinimaya, meaning the right to grant, to sell, to mortgage and to exchange.

The second technique used was the inclusion of imprecatory verses at the end of the grant. These verses went a long way in preserving the grant because snatching away the property of the gods, called devasvam, was believed to be extremely sinful causing trouble not only to the person who snatches away the property but also to his posterity.

The property belonging to the gods is a terrible poison. Poison is no poison, it kills only one, and the property of the gods kills even the sons and grandsons. This belief was strongly implanted in the minds of the people in those days and it went a long way in preserving the Devadaya grants.

Supervising the smooth conduct of different services in the temples required a set of people or temple officials. All the big temples had a band of officials to do various jobs connected with the temple.

There used to be servants to bring water, flowers, prepare sandal paste, sweep and mop the temple, etc., apart from a band of priests doing the various services at different times of the day and on special occasions. Apart from all these employees there used to be trustees of the temple who had the responsibility of preserving the grants of the temple. These trustees were generally local people who had no personal interest in the property of the temple, and who were economically well off.

Usually, mercantile, Governmental, and landlord elements constituted the committee of trustees. There used to be an official named Sthanika to supervise all the grants of the temple. All these supervisory elements were usually impersonal and devoted to the interest of the temple and as their temple is a product of Brahmanism and is meant to preserve the existing social setup and to prevent disruptive tendencies in society. Creating fear of God, fear of sin, and a desire for religious merit,

which would improve life in this world and the next, in the minds of people was done by the temple both directly and indirectly through its various religious, secular, social, and intellectual activities.

Thus, the Raja mudi festival of Melukote proclaimed the religious and charitable nature of Raja Wodeyar and the waving of lamps before the jadite lina at Nanjanagudu proclaimed Tipu Sultan's grants to a Hindu temple though he belonged to a different religion. The same purpose was served the names of the donors on various articles in the temples such as big bells, towers, brass or silver coverings to doors, pillars, etc, and various other articles used in daily worship. Bhaktavighras or images of royal donors, installed in the temple in prominent places served the same purpose in a different way. In short, it may be said that the temple as an institution was expected to maintain the established social order and to highlight the greatness, generosity, goodness, wealth, and power of the donor kings. The temples in the kingdom of Wodeyars did satisfy these subtle obligations towards the state.

From the above study of Devadaya grants during the period under study, we may draw certain conclusions. First, as the temple was more mass-based than an agrahara and managed by both Brahmin and non-Brahmin elements of the locality, the Wodeyars concentrated on them and created many Devadaya grants mainly in the core area of their kingdom in the early stages. Secondly, the Wodeyars were cosmopolitan in their outlook and gave grants to temples of all the three sects without any distinction, irrespective of the personal leanings of the ruler.

The Wodeyars used the institution of installing Bhaktavighras in popular temples not only to proclaim their devotion to various deities but

also to create a favorable impression among the subjects who visit those temples.

They proclaimed their grants to famous temples all over India like those at Kasi, Prayaga, Ramesvaram etc., in their inscriptions to create a feeling that they were god-fearing, pious and good, and also to highlight the unity of Hinduism and to impress that element of faith in the minds of their subjects through such grants. Thereby the Wodeyars upheld the principle that the political fragmentation of the subcontinent should not prevent, in any way, cultural integration. Sixthly, the Wodeyars and their Officers used the instrument of Devadaya grants to integrate the newly conquered territories into their kingdom.

When the Muslim population in the kingdom became politically and socially powerful the rulers started giving grants to Muslim places of worship as we see in the case of Krishnaraja Wodeyar IV.

All these show that worship in temples had tremendous appeal for the masses and the Wodeyars and their Officers made use of it, and so used Devadaya grants as an instrument of state policy to create a favourable impression about their rule in the minds of the masses.

It may also be concluded that the Wodeyars of Mysore used many techniques of preservation of Devadaya grants without which their very purpose would be defeated. But when it came to the question of restoration of such grants, the Wodeyars preferred the creation of new grants to the restoration of old ones as new grants were more effective as an instrument of state policy.

Temples of the period emerged as landlords due to the royal and other donations. Among the outstanding temples of the period, mention

may be made of temples of Melukote, Srirangapattana, Nanjanagudu, Gundlupete, Kalale Terakanambi, Chamarajanagara, Muguru, and temples in Mysore city and Chamundi Hills. All these temples acquired landed property by royal and other donations. There is some difference between the Brahmadeya grants and Devadaya grants as far as the acquisition of property is concerned. In the case of Brahmadeya, almost all the grants originated from the state and very few from private sources. Secondly, Brahmadeyas were not created out of non-landed resources. At least we do not possess examples. Hence, Brahmins always survived based on the land grants. In contrast to this Devadaya grants came from different sources. They may be grouped under 3 categories: 1) land grants 2) cash grants 3) grants in the form of articles. The donors in the case of Devadaya came from all walks of life from the king to the humble devotee.

One of the results of streamlining imams in Mysore was the establishment of the Muzarayi Department with the specific purpose of systematically organizing land and money grants enjoyed by temples in the area. As a result of the establishment of this department, innumerable temples came under the direct supervision of the state. With the support of the local people's representatives collectively called Dharmadar'sis, the state, through Amildar, regulated the finances of the administration and carried on the tradition, worship, and rituals without hindrance in a systematic manner. Above all to give proper direction to the department and officials concerned Muzarayi Memorandum was prepared.

The list showing the purpose of the donors in giving Brahmadeya grants

Sl.No.	Name of the Donor	Purpose	Sources
1.	Chamaraja Wodeyar	Permannet Celestial abode for the king's ancestors and to his lord Narasaraja Wodeyar	EC (NS) V TN 15, 339-46
2.	Do.	For the progress and welfare of the donor.	M.A.R. 1924-6 p.22
3.	Devaraja Wodeyar	1. In order that God Lakshminarayana may favour 2. To please Lakshminarayana	EC (NS) VI Kr. 65, 47-48.
4.	Do.	In order that Lakshminarayana may be pleased to bless the donor	EC (OS) XII Kfg. 33, 96-98
5.	Do.	1. Offering to Krishna 2. In order that Lakshminarayana may be propitious to the king and his father.	EC (NS) V Kn 87, p. 91
6.	Chikkadevaraja Wodeyar	Annual ceremony of king's father	EC (NS) V, My. 99 p. 209-23.

7.	Do.	Rewarding the done who performed sraddha at Gaya	EC (NS) IV Ch. 11 p. 13-17 and Mar. 1908-09 pa. 100 p. 26
8.	Krishnaraja Wodeyar	The done was the king's teacher's pet student	EC (NS) VI PP 216, p. 291-97.
9.	Do.	as Krishnarpana	EC (OS_) XII Mi. 56, p. 325
10.	Kalale Nanjaraja	for the maintenance of Brahmins families	EC (NS) V Kn. 117, p. 114-135
11.	Venkatapatyamastya	As per the wishes of his wife Kaveri who was very kind and cooperating with her husband. She was like Ansuya to Atri.	EC (NS) IV Ch. 291, pp. 177-82 and Mar 1923-58 p. 66-69
12.	Dalvoy Devarajaiah	Being impelled by God	EC (NS)V Tn 16 351-407
13.	Srinivasacharya	So that the done may pray for the well being of the family of the donor	Mar 1925-92 78

14.	Krishnaraja Wodeyar III	The done is asked to pray for the welfare of the donor	MAR 1927-7 p. 37-38
15.	Lingajammani W/o Krishnaraja Wodeyar III	For the increase of her good fortune and for the pleasure of Chanundesvari	MAR 1919- 120 48-49
16.	Subrayadas	For the sake of dharma to the king and his progeny and for attaining heavenly abode by the donor	EC (NS) V My. 4 147-48
17.	Do.	For the increase of king's prosperity	MAR 1919- 119 48

Now, we have come to the end of our study. It is necessary to present some important, broad, and general conclusions that emerge out of the present study. First, in the history of Wodeyars of Mysore, though traditionally believed to have commenced in 1399 A.D., we do not come across Brahmadeya and Devadaya grants till the beginning of the 17th century. Hence there is a gap of nearly two centuries in the history of Brahmadeyas and Devadayas. The reason for this may be suggested. The Wodeyars of Mysore before 1600 A.D. were part of the Vijayanagar Empire. Their rule, probably, did not go beyond a few villages in and around Mysore. Naturally, there were neither necessary nor resources to create Brahmadeyas and Devadayas. However, after 1600 A.D. we see gradual creation of these grants.

In this way, Brahmadeyas and Devadayas were created, proliferated, preserved, restored, and linked up with the polity of the period. They were useful instruments of state policy used by Hindu, Muslim, and Christian rulers of the period.

Through Brahmadeya villages enjoyed, to a great extent, self-sufficiency in their economic base, they had to depend upon outside markets for various commodities. Most of the Brahmadeyas of the period sustained on wet agriculture and were located on the banks of rivers, canals, and tanks.

Like wise, the Devadayas centered around temples, attracted a lot of economic activities, especially on occasions like jatras and utsavas. There were many temple towns in the Wodeyars kingdom.

Besides being temple towns they were trading centers as well. In this way, Brahmadeyas and Devadayas provided incentives to the development of the contemporary economy.

In a way, Brahmadeya villages helped to maintain social order as handed over from the distant past. In that sense they were the bastions of conservatism and tradition, practicing to some extent exclusiveness and at the same time upholding some cultural values. Without agraharas or Brahmadeyas, it was unthinkable to preserve the traditions of Indian culture and learning. In this sense, both the Brahmadeya villages and the temples played a remarkable role in the Wodeyars' kingdom of Mysore in particular and India in general. We, as inheritors of Indian culture, owe a great debt to these two unique institutions created by our ancestors.

Thus, the study of 281 years of history of Brahmadeyas and Devadayas, involving Hindu, Muslim, and Christian ruling authorities as

an instrument of state policy indicates the creation, proliferation, preservation, and restoration coincided with the origin and expansion of Wodeyars' political power and also economically acted as centers of an agrarian system integrating various economic forces and groups and at the same time maintain a traditional social order by conserving old-established cultural values through a process of learning and projecting cultural values like synthesis, peaceful, co-existence, religious toleration, and corporate life.

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Regd no 1875
17/12/06

THE PALACE,

No.

Bangalore 15/12. 1906.

To

The President
The Anjuman-in-Umrid-L-Ahla-i-Islam,
Anjuman Buildings, 2/190
Second Road, Madras

Dear Sir,

With reference to your letter dated the 13.12. 1906,

I am directed to inform you that the Officer incharge of the Palace Establishments, Mysore, has been advised to remit to you Rs.100/- (one hundred) being the amount of His Highness' donation towards the funds of the Institution.

Yours faithfully

S. J. D. Raghavendra Rao.

Assistant Private Secretary

to H. H. the Maharaja of Mysore.

No. 575

Copy forwarded to the Officer incharge of the Palace Establishments, Mysore, for information and necessary action.

By Order,

P. Raghavendra Rao

Assistant Private Secretary

H. the Maharaja of Mysore.

Amount

cheque on the



The Palace, Mysore,

3rd August 1907.

Regd no. 174

8.07

No. 364

To,

Rev. Father Augustus Muller S J,

MANGALORE.

Dear Sir,

With reference to your further letter of the 24th July I am directed to say that His Highness will

be pleased to give you a donation of Rs.100/- (Rupees one hundred only). He regrets however that he cannot undertake to give an annual grant.

Yours truly,

(Sd) P. Raghavendra Rao,

No. 129

For: Private Secretary.

Copy forwarded to the Officer in charge of the

P.T.O.,

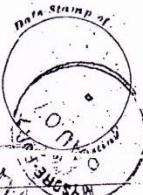
NO. 174

Weight (in tolas)	When not insured	(In words)
Postage (including registration fee)	Rs. . . .	Ars.
To be filled up only in the case of insured articles.		
Insured for Rs. (in figures)		
(In words) _____		
Insurance fee, Rs. _____ Ar.		
Weight	RATES	
(in words)	TOLAS	

N. o.—When the article is not to be insured, the above should be crossed out by means of two diagonal lines.

Initials of Receiving Officer. *WV*

RECEIPT FOR SENDER.



Received a registered letter addressed to *Mr. P. J. Luther, M.A., Secretary, Indian Post Office, Bangalore*.

Post-town of destination *Bangalore*

*Write here "letter," "post-card," "packet," or "parcel" as the case may require, with the word "insured" before it if the article is to be insured.

Note (1)—The Post Office is not responsible for loss or damage in the case of inland registered articles, unless they are also insured.

(2)—The special conditions and restrictions as to insurance, which will be found in the current edition of the Indian Postal Guide, are binding upon every sender of an insured postal article by virtue of rules prescribed under the Indian Post Office Act, 1893.

No. 643
1 file



The Palace, Mysore,
31st October 1914.

Dear Mr. Karve,

With reference to your Memo No.122
dated 2nd August 1914, I am directed to inform you
that sanction is accorded to purchase building
materials worth Rs.200/- and present them to the
Chuklars of Kandal, Milgiri District, towards the
construction of the "Durga Temple" referred to in
their petition.

Yours sincerely,

Sd/ T. Thumboo Chetty,

V. V. Karve Esq., L.C.E.,

Superintendent,

Fern Hill Palace, Mysore.^{Pt. 2d.}

pp. 644

-----00000-----

Copy of the above is forwarded to the
Palace Controller, Mysore, for information and
necessary action.

A circular stamp with the text "PALACE OFFICE" at the top and "MYSORE" at the bottom. In the center, it says "7 H.S." above "Date No. 1132" and "Dated 11-10-1914" below it.

Mysore,

~~number~~ C

200 ~ paid
6 the 3rd 1915
in Fr. H Palace
west account
e Vouleson no 3
6-2-15

Mysore.

31st October 1914.

H. H. Umboor Chy
For Huzur Secretary

"Copy"

NO.2584

The Palace,
Mysore, 15th January 20.

To

Swamy Nirumala Nanda,
Srī Ramakrishna Ashrama,
Bangalore City.

Dear Sir,

As desired by the Private Secretary of His Highness the Yuvaraja of Mysore, I send herewith a cheque NO. dated the 15th January 1920, for Rs.100/- (Rupees one hundred only) in your favour, on the Bank of Mysore, Ltd, Bangalore, being the amount of His Highness the Yuvaraja's contribution towards the 58th Birthday Anniversary of Srimat Swamy Vivekananda.

An acknowledgment is requested.

Yours Faithfully,

S.D.S.P. Rajagopalachari
For Huzur Secretary.

*Original in the
Venu Tharoor file.*

No. 28

Dear Sir,



SRI RAMAKRISHNA MISSION,
Ashrama
Bangalore City.

Dated, 12th Feby.....1919.

I beg to acknowledge with thanks the receipt of a cheque
for Rs 100/- (Rupees one hundred only) bearing the
contribution of H.H. The Yuvanarya of Mysore etc. &c
you were kind enough to contribute towards the Birthday
celebration of Sri Swami Vivekananda -

(Swami) Nernala Yours truly,
Swami Nernala

ಬ್ರಹ್ಮಗಂಡ ಜಾಲ್ಕಾರ ಶಿವಿನ
15/2, ವಿಶ್ವಿಲ್ಕುರ್ನಾಡ್, ಕೃಷ್ಣಪುರ ಉದ್ದಾಪು
ನೆರ್ ಪಂಕ, (ಬೈರಿನ್‌ನ್‌ಎಂಬ್‌ನ್‌ಪಕ್ಕು)
ವೈಜಯ-570 008

Sl. No: 151

F.I No: 7 of 1919

P. O (Donations)

1919

palace grant of Rs. 125/- for
Santopane on the occasion
of Theerthaayana of Sri Agasteyama
Swami Temple, T. Narasipur.

Palace Controller's Office

Mysore, _____ 18

N.B.

In view of the grant of Rs 70.

Refugee several old animals
forwarded to feeding on the Peerha
Snanam day we have accepted
Sir Agastiyarwara Swami in
the form of the Nauroji alaik
(Vidhansabha No. 23/1907)

It is now His Highness' pleasure
that we believe to be older
this sum be allotted to feed
old horses in the Chalain
attached to the temple. The
Balance of Rs 30 being made
available to feed Sowaris
in the temple on that day.

T.O. no 275
file

Forwarded to the
High Court
for his
order
by
P.G.

31. Dec. 1907
Seen and returned with thanks
R. H. M.
Huzur Secretary.

MYSSORE
1907

21/12/1907

191-8-12.

FROM

Rajakaryaprasaka,

B. RAMAKRISHNA ROW, Esq.,

Palace Controller,

MYSORE.

TO

T. Chokkanna, Esq., B.A.,

Deputy Commissioner,

Mysore District, Mysore.

DATED 5th April, 1919.

DESPATCHED

RECEIVED

GENERAL NO. 3905
NO.

ENCLOSURE NO.

Sir,

I have the honor to state that out of the annual Palace grant of Rs70/- allotted for feeding Smarthus and Madhvus on the Theertha Snanam Day in the Temple of Sri Agastyeswara Swami at Tirumakudlu as intimated in this Office Wadi No. 76 dated 22-7-1917, it is now His Highness' pleasure that a sum of Rs20/- be allotted to Madhvus in the Chatram attached to the Temple and the balance of Rs50/- being made available to feed "Smarthus" in the Temple ^{and} on that day. I beg accordingly to request that you will be so good as to arrange to have effect given to this arrangement ~~in my honor to be~~.

Sir,
Your most obedient servant,
Sd/ B.Ramakrishna Row.

VGB. Palace Controller.

No. 3906.

Copy of the above is forwarded to the Sub-Division Officer Nanjangud Sub-Division, for kind information.

Draft 20/3/1919.
Palace Controller.

VGB.

~~St~~

C. Mis.

11959

To

David
Devaras
V
Sir

Sir,
Sir

The Palace Controller



Mysore.

I have the honor to ask you
so kind as to pay the beaver the
Rs 100 (one hundred) only being the
Donation for the annual White-Wash
sunday repairs to the Catholic Chur-
ch at Mysore, according the arrange-
ment arrived at on the 15th January 1891.

I have the honor to be
your obedient Servt

Mysore.
15th January 1922

M. Desfrancs
C.P.

Recd

1/2

22

6

Submitted with previous references & orders
It is requested to pay an annual donation of Rs 100/- to
the Catholic priest

The requisition made above is in order. If
it is the Contingent
no payment kindly approved payment will accordingly be
made.

Submitted for orders

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THE PALACE OFFICE, MYSORE.

B. 10 29/10
S. 11/29

SUBJECT.
Donation of Rs 100

Rego. On a appeal dated 28.10. sub
to H.H. by Mr. J.S. Ali
raja Road, Mysore for
pecuniary help in view of
a mosque in Chamaraja
cost of which is estimated @
~~Rs 13,000/-~~

Orders thereon.

Submitted to H.H.

Rspees one thousand only may be remitted
as H.H.'s donation.

Intd. J.S.

4/11/29.

PAYMENT AUTHORIZED:

✓ 4/11/29

Mr. J.S. Ali Khan in his letter dated 12.11.29
acknowledges with thanks the donation of Rs 100/-
paid to him as above.

Orders thereon.

Submitted to H.H.

Intd. J.T.

True Bill, if approved, be filed.

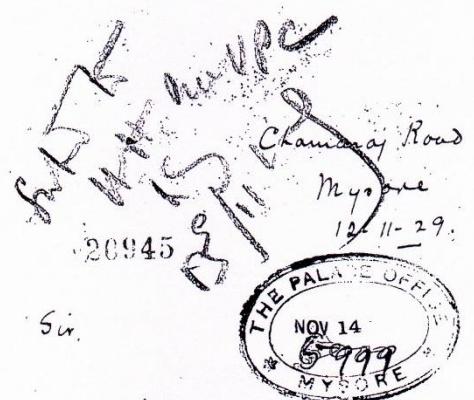
Subd.

14/11/29

✓ 14/11/29

✓ 15/11/29

13.11.29



In acknowledging the
sum of rupees one thousand, as
a donation from His Highness
to improve the mosque, I beg
to request you to kindly submit
my humble thanks to His
Highness for the very generous gift.
Yours truly
J.S. Khan

B.No. 2923/5-6/11/29.

Chamaraja Road,
Mysore, . . . 28-10-1929.

Your Highness,

I beg to submit that I was advised by the Peer Sahib to improve our mosque situated in Chamaraja Road towards the cost of which he paid Rs 1,000/-, but the estimate prepared was for Rs 13,000/-. Hence I hesitated to take up the work, but the pressed me so much that I could not resist any longer. By the grace of God I have till now done work costing Rs 6,000/- but find that all my resources have come to an end. I have purchased iron girders and posts which will be set up shortly, but the roofing will cost a sum of Rs. 2,000/- for which I humbly appeal to Yours Gracious Highness. I have sincerely done, what all I could, entirely depending upon the God, and I pray in his name so Your Highness for the above help. I am sure the mosque when completed will be an ornament on Chamaraja Road. It is intended to throw open the first floor namely the present mosque to respectable travellers during Your Highness' Birthday and Dasara.

I remain,

YOUR HIGHNESS' most loyal and obedient servant,

Sd/ T.S. Alikhan.

Orders thereon:--

Submitted to H.H.

Rupees One Thousand only may be remitted as H.H's donation.

Intd. T.T.

4/11/29.

"True Copy"

T.S.
11-29

Mysore 277
one cheque

The Palace,
Mysore 30th October 1925.

My dear Mr. Narayan Iyengar,

No. 241437 of
30-10-1925.

His Highness has directed me to send you herewith a cheque for Rs 1000/- (Rupees one thousand only) as his donation for the Rama-krishna Ashrama which, in your conversation - during your interview with His Highness yesterday you said you were going to establish in Mysore.

Kindly acknowledge receipt of the cheque.

Yours sincerely,

N

M. A. Narayan Iyengar, Esq.,

Mysore.

As per
His Highness?
Has been
courtesy
order
from
Mysore
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The Palace, Mysore,

December 2, 1926

D.O. no 429

My dear Swamiji,

I send herewith a sum of £500 (five hundred - rupees) being His Highness the Maharaja's donation to Sri Ramakrishna Ashram in Mysore.

Kindly acknowledge the receipt of the same.

I remain,

Yours sincerely,

Sd/- H. Lingaraj Urs,

For Huzur Secretary
to H.R.H. the Maharaja of Mysore.

Swami Siddheswarananda,
Sri Ramakrishna Ashram,
313, Dewan's Road, Mysore.

D.O. no 430

====

Copy forwarded to the Palace Treasurer with the intimation that the amount referred to above may be debited to DONATION and remitted to the address along with the enclosed letter.

HL For Huzur Secretary

B/HV

lo
mt

GLOSSARY

Abhisheka	- bathing the idol in temple, consecration, anointment.
Agrahara	- A Brahmin settlement. Agrahara in the context of the present study: It literally means a place which leads one to the pinnacle of human existence (agram-haratiti-agrahara) Monier Williams described it as “royal donation of land to Brahmins)
Annadana	- giving food
Archaka	- literally one who leads us to God, but in practice a priest in the temple.
Bhakta-kamba	- pillar erected in a temple having the image of the devotee.
Bhakta-vigraha	- The image of the devotee carved, generally in bas-relief, in a temple.
Brahmadeya	- literally it means that which is worthy of being given to a Brahmin (option is implied). In practice a gift given to a Brahmin.
Chandra – grahana	- lunar eclipse.
Chamara	- holy fan waved before the idol in a temple.
Chauri	- kind of a fan waved in the temple before the idol.
Dana	- Gift (Dana in Hindu sacred books. Literally it means a gift.

Dikshita	- Suffix of a Brahmin who has performed many yagnas.
Devadaya	- literally share due to god (compulsion is implied). In practice a gift to god.
Kaifiyat	- a written record of a place or a king or a legend spread all over Karnataka.
Kalasa	- pinnacle.
Mahanavami	- Ninth day of the bright fortnight of the month of Asvayuja. The ninth day of the Navaratri festival.
Makara Sankranti	- Winter solstice. But as per Hindu Calendar it occurs on 14 th or 15 th of January every year. Supposed to be precious for giving grants.
Mantapa	- a pillared hall in a temple.
Naivedya	- offering to a deity.
Nandi-vahana	- a vehicle in the form of Nandi.
Nav-a-ranga	- a pillared hall before the sanctum sanctorum where cultural programmes are held in a temple.
Navaratri	- a festival of nine days in the bright fortnight of Asvayuja month, starting from the 1 st day.
Prasada	- literally it means a thing granted by a pleased god. In practice it is used to mean food which is offered to god in a temple.
Purohita	- priest

Ramanuja kuta	-	a place to feed the devotees of Ramanuja – generally in a Vaishnava temple.
Ramanuja tirunakshatra	-	birth day of Ramanujacharya
Rathotsava	-	Car Festival
Sahasra – nama	-	Thousand names of god chanted before a deity.
Sarvadharma magna	-	Scholar of all Dharmas
Sarvamanya	-	Exempted from all kinds of taxes.
Shivaratri	-	a festival conducted on the fourteenth day of the dark fortnight of Magha in the name of Shiva. Supposed to be dear to lord Shiva.
Suryagrahana	-	Solar eclipse. Supposed to be auspicious for giving dana.
Suvarna tuladana	-	donating gold equal to the weight of the donor.
Teppotsava	-	Procession of a deity in a country boat performed in a tank or river.
Tuladana	-	bestowing something equal to the weight of the donor.



SUTTUR MUTT



CHUCHANGIRI MUTT NAGAMANGALA



PALIMARU MUTT



PUTTIGE MUTT



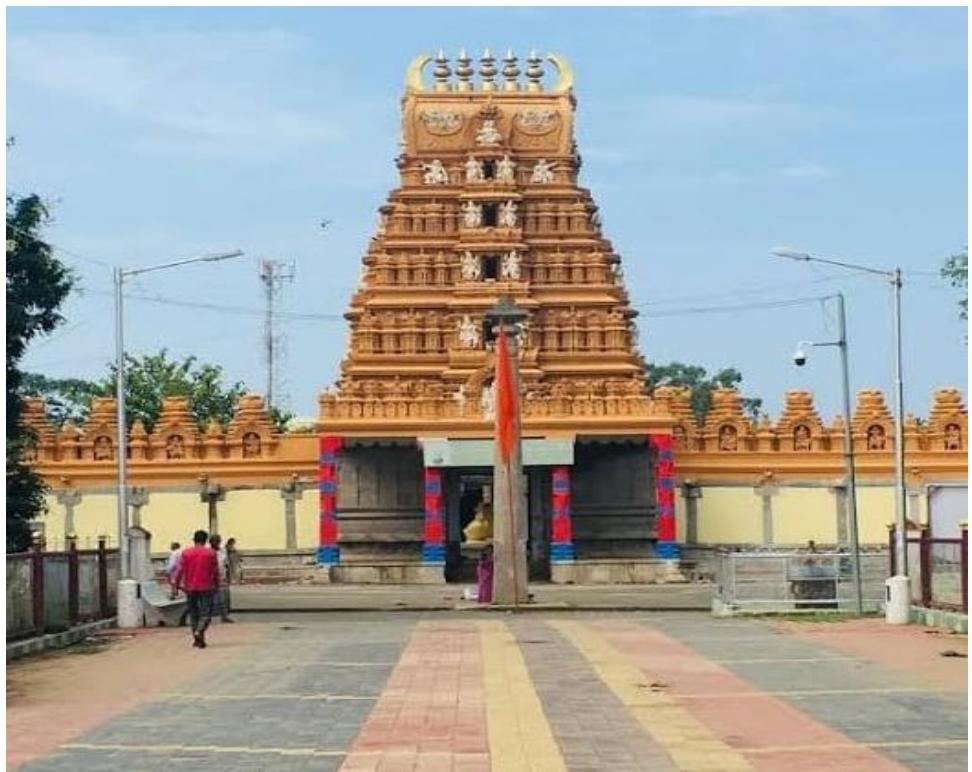
UTTARADI MUTT



PARAKALA MUTT



JAINA MUTT AT SHRAVANABELAGOLA



CHAMRAJESHWARA TEMPLE



SRINGERI MUTT



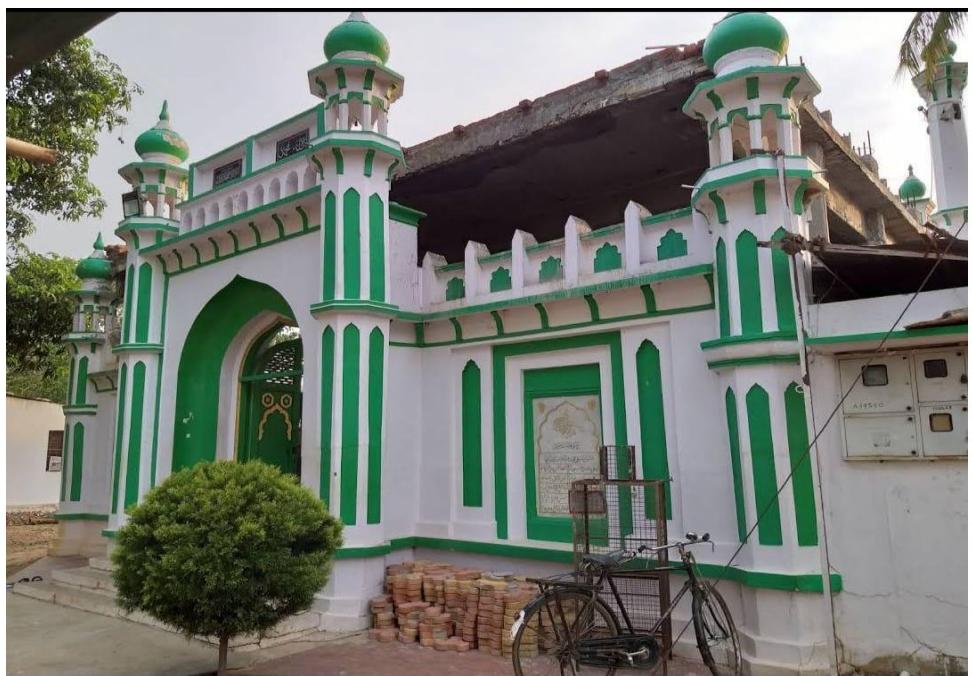
NANJANAGUDU NANJUNDESHWARA SWAMY TEMPLE



CHAMUNDESHWARI TEMPLE



JUMMA MASJID



BODY GUARD MASJID



WESLEY CATHEDRAL



ST.PHILOMENA



FOUNDATION STONE OF PHILOMENA'S CHURCH



ST.PHILOMENA'S CHURCH

**ROYAL PATRONAGE OF WODEYARS OF
MYSORE TOWARDS MUTTS AND RELIGIOUS
INSTITUTIONS. (1881-1947)**

Thesis submitted to the University of Mysore for the award of the Degree of

DOCTOR OF PHILOSOPHY
in
HISTORY

By
MILLATHARA. L
Research Scholar
Department of Studies in History
Manasagangotri, University of Mysore
Mysuru - 570006.

Under the Guidance of
Dr. ASWATHANARAYANA
Professor
Department of Studies in History
University of Mysore
Manasagangotri, Mysuru – 570006.

DEPARTMENT OF STUDIES IN HISTORY
MANASAGANGOTRI
mysuru

FEBRUARY 2021

CHAPTER - 6

CONCLUSION

As stated in the introduction, the motive for selecting the topic was few unanswered questions that had created a gap in the study that did exist in the history of Wodeyars. A peep into available documents, primary and secondary sources needed the present research proves that the topic is stretched throughout 1881-1947 covering most of the royal patronage of Wodeyars of Mysore. The work had to concentrate on the enormous given during the period of Wodeyars of Mysore. As it is not possible to cover all those factors, of all those individuals who were enormously given the endowments so only the important one is highlighted.

Use of primary and secondary sources, putting them under the critical scanner, bringing out the results of hard research based on genuine source, not giving to hearsay. To conclude the present work is the result of research undertaken by me. I have evaluated most of the available sources. Many scholars did not refer to some of the documents I have scrutinized. The ideas and arguments presented here are the outcomes of a critical study of that period and the developments that took place during the period I have taken for assessment, and which have bearings on the future developments of the state of Mysore and later leading to progress of Karnataka as a progressive state of modern India.

1. Kings usually granted lands to secure a strong empire. Or Kings Birthday presents to temples in lands and villages with an expectation that their government might continue as long as sun and moon.
2. The Guru would pray for the prosperity of the Government.

3. Demands inquiry and appreciation of facts, of evidence, of direct documentary or other tangible proof. The Beach for the material is attended with difficulty, the more so as you recede into earlier periods. But almost every source has to be worked up-public acts, spoken words, monuments, inscriptions, visits to places connected with the events of the period and the persons figuring in it; travels over the scene of the campaigns fought; narratives of contemporary writers and annalists, etc. Nearly all these sources have been made use of in these Volumes.

A study such as this is bound to help not only towards understanding the prominent men of the period but also enabling us to trace the workings of their minds.

Without such knowledge, you cannot understand either his genius or how he manages to dominate a period.

It is, in a word, the illumination of the mind that directly contributes to the making of the events which, in common sense, make up history.

He was noted for the catholicity of his religious outlook. Numerous were his gifts and grants, alike to individuals and Saiva and Vaishnava temples in the kingdom. Repairs and services to the temples of Ranganatha and Narayana in Seringapatam and Melkote, respectively, claimed his constant share of attention. In particular, he is said to have endowed the latter shrine with a jeweled crown known as *Raja-mudi* (named after himself).

Mêlkôte had become a prominent center of éri-Vaishnavism and no less important was Seringapatam, the capital city. More significant still,

perhaps, was the influence of Vaishnava tradition that was being continually exerted on the Mysore Royal House from the early years of the seventeenth century. We have seen how Rāja Wodeyar, Chāmarāja Wodeyar, and Immadi-Rāja Wodeyar were staunch Vaishnavaites. Bettada-Chāmarāja Wodeyar, father of Kanthīrava-for his scrupulous observance of the characteristic features of the creed, namely, *Vaishnava-Dikshā* (leaving the head unshaved for long periods), *Bhāgavata-Purāna-Prasanga* (listening to the *Bhāgavata-Purānam*), *Ekādasi-Vratam* and *Dvādasi-Vratam* (fasting on the eleventh day of every fortnight and breaking the fast on the twelfth), *Hari-pūje*, *Hari-dhyāna* (worship and contemplation of Vishnu), *Nitya-dāna* (daily gifts), *Kshirāmbudhi* (distribution of milk) and *Brindāvana-sēve* (offering devotional worship to *Brindāvanam*, the abode of the Lord). A lithic record speaks of him as having placed his burdens at the feet of God Nrhari (Lakshmi-Nrsimha). Indeed so profound was the impression produced by his faith in Vaishnavism that he was deified by his subjects! Nor can there be any doubt that he aimed at perpetuating the cult of Vishnu among his people by the issue of coins bearing the figure of God Lakshmi-Narasimha and by inducing them to worship that God and observé the rite of fasting (*Ekādasi-Vratam*) on the eleventh day of every fortnight. Thus, the record, mentioned above, says: "The king Kanthīrava was taken by the people for God Nrsimha.

He richly endowed this shrine with ornaments of precious stones—including a jeweled crown. He also set up feeding-houses (*anna-satra*) throughout his kingdom and performed innumerable deeds of the charity behind the temple of Lakshmīramaçiasvāmi at Mysore; the provision of gifts and endowments to Goddesses Chāmundēsvarī of the Chāmundi Hills and Jvālāmukhi-Amma of Uttanahalli, and the ēaiva and Vaishnava

temples at Nanjangûd, Tirupati, Mèlkôte and other sacred places, according to the status of each of thèse temples; the construction of a tank at Arikuthara in the name of his father-in-law, Doddê Urs, and the laying out of a new water-course-extant as *Bangâradoddi-kâlve*—near Seringapatam, and naming it after Doddâjamma, a favorite consort of his (*gândharva-patni*).

Dëvarâja was, like his predecessor, an ardent Vaishnava. The *Palace Copper-plates*, in particular, speaks of his dévotion to God Ranganâtha of Seringapatam. From other records, we learn that he used daily to rise at dawn, contemplate and worship the lotus feet of Vishnu repeating without omission His thousand names, then perform oblations to fire, and, having bestowed gifts of cows and money on the Brâhmans, listen to the récital of the *Purânas* and sacred stories.

He is further referred to as utilizing the spoils of war for making gifts to Brâhmans, for rewarding his friends, and for providing ornaments to his queens.

Endowments to the Goddess Châmundësvari and the Saiva and Vaishçava temples at Nanjangûd, Mysore, Seringapatam, Mëlkôte, and other places; Râghavëndrasvâmi *math* at Nanjangûd, registers the gift by him of the village of Nallùr.

Among his services, during his period of ministership, to the cause of Jainism in Mysore were the erection of a *chaityalaya* to the last Tirthankara in Seringapatam; the conservation of Jaina monuments in the kingdom by making grants of rent-free lands thereto; the effective curbing of all opposition to the religion of Arhat; the endowment of a glittering car (*ratha*) to God Gomatefi-vara at Sravaij, a-Belagola and the

grand performance, with the approval of his master, of the head-anointing cerfembny (*Mastaka-pitje*) in honour of that shrine, on March 5, .1677.

This is the place where Yadurâya and Krishna are said to have halted after they visited the Châmundi Hills according to the tradition narrated in the *Annals* (*vide* Ch. III, for détails). It is situated behind the Trinéshvara temple, and south of the Sômësva temple, Mysore Fort; and is dedicated to Bhairava, known as Kôdi-Bhairava (lit. Bhairava at the outlet of the tank). "The image of Bhairava, about 3 feet high," states the M. A. R. (1922, p. 2, para 8) noticing this monument, has for its attributes a trident, a drum, a skull, and a sword. It is flanked on the right by a female chauri-bearer and on the left by a female figure, apparently Bhadrakâli, with a bill-hook in the uplifted right hand."

We see the number of grants created by the king is sufficiently large viz. That probably was due to fulfilling vows and making efforts through the interference of the grace of gods to get back his lost power.

This may show not only his liberal attitude of equality towards all sects but also a rather frantic effort to propitiate gods of all sects to get back his lost power, as we see till the end of his life, this kind did not lose heart and went on making repeated efforts to get back his lost power, putting his faith in gods.

When we study the Devadaya grants created by the members of the royal family and officials of the king, we see that the members of the royal family created grants, all involving a small amount of money. Probably, the queens out of the small amount sanctioned to them, set aside small portions of money and fulfilled vows or took new ones, most probably to propitiate gods so that the king may get back his lost power.

It is interesting to note that the donations of these queens vary in accordance with the degree of the nearness of the queens to Maharaja.

However, it should be noted with the care that the British, however strong they might have been or felt to be, were not bold enough to abolish all Devadaya and Brahmadeya grants though they were not, obviously, happy about them as they meant a loss to the exchequer. That was because the belief in these Hindu practices of Brahmadeya and Devadaya grants was so strong in the minds of the people that the British dare not offend them on that score. If they had resorted to such a policy as an alien non-Hindu paramount authority in the region, they would have invited trouble in the form of, perhaps, a rebellion as happened in the case of the 1857 Mutiny. In this connection, it is interesting to note that Mysore remained completely calm and Krishnaraja Wodeyar III was completely loyal to the British in the 1857 movement. For this situation, the company's policy towards the traditional policy towards the religious grants was partly responsible.

In spite of all these efforts of the British masters, Devadaya grants did not reduce in number though they reduced in size and value, because the faith in their efficacy was deep-rooted in the minds of the masses of the Mysore kingdom in the 19th century.

This may show that the Devadaya grants created during this period had one main purpose and that is giving thanks or fulfilling vows taken in the name of deities in important and famous temples like those of Nanjanagudu, Melukote, Srirangapattana, and Mysore which were in the core areas of the kingdom and which were traditionally honored, respected and worshipped by Mysore royal family.

There arises a question as to why Krishnaraja Wodeyar III continued the practice of creating Devadaya grants even after losing power and control over the state treasury. Why did his queens and other relatives, as well as his servants create Devadaya grants in large numbers after the king lost his power? But the very fact that he lost his power made him, his family members and servants, create more Devadaya grants, though of lesser monetary value. The days of the war as an instrument of state policy for expanding territorial limits and for retaining and consolidating the existing power were over in Mysore State. The British had become supreme in the whole country and no power could oppose them. So Krishnaraja Wodeyar III had to resort to creating a public opinion that would be in his favour to get back his lost power. Brahmadeya and Devadaya grants, patronizing scholars, artists, etc., which he resorted to, went a long way in creating a good image of him in the public eye. That helped him, considerably, in getting back the lost power to the Wodeyars family as is seen in the support he got in the House of Commons in England when his case came for discussion. British Officers who had come in contact with him and even other British citizens who had to spend some time in India, and at times in the Mysore Kingdom, worked a lot to get him back his lost power. That was because of the image of Krishnaraja Wodeyar III as a god-fearing, religious-minded personality which was laboriously built up in course of time and Devadaya grants contributed to some extent to create that image. As a result of various complicated factors, including the image of Krishnaraja Wodeyar III noted above, the British government transferred power back to the ruling family of Mysore on 25th March 1881 A.D.

The study of the above table shows that the queen mother, queens, their servants in the palace, gave grants to the royal temples of

Nanjanagudu, Srirangapattana, Melukote, and Mysore generally. Secondly, the village folks gave grants to gold goddesses such as Tibbadevi or Tripura Sundari of Muguru, Chamundi, Mahakali, and Mahalakshmi temple at Pandavapura and the goddess of Uttanahalli, etc. Among the donors to these temples, we have, in addition to village folks, servants of the queens and dancers and prostitutes also. The comparative increase in grants to sakta temples indicates the rise of the middle class and comparative rise in the standard of living of the masses, even in villages.

If the practice of Devadaya was to be effective as an instrument of state policy the Devadaya grants given by the kings, members of the royal family, and officials were to be preserved for a long time, not only till the end of the rule of the donor king but also during the reign of his posterity, because the impression which the Devadaya grants created in the minds of the people had to be continued about the successors of the donor also, in that dynasty. When the Devadayas are studied we notice certain techniques used by the donors for the preservation of their grants, and those techniques did not originate during this period but continued from the previous period and they were well-established tradition in India.

The first technique was to give the grant as tax-free, in case of land grants and giving it with all rights such as astabhoga-tejasvamya which include Nidhi, nikshepa, Pasana, Jala, akshini, agami, sidhdha, sadhya meaning treasure on surface or underground, minerals, water, springs, imperishable, futures, ready income and possibilities and rights of vayavahara – onatushtaya which include dana, kraya, adhi and vinimaya, meaning the right to grant, to sell, to mortgage and to exchange.

The second technique used was the inclusion of imprecatory verses at the end of the grant. These verses went a long way in preserving the grant because snatching away the property of the gods, called devasvam, was believed to be extremely sinful causing trouble not only to the person who snatches away the property but also to his posterity.

The property belonging to the gods is a terrible poison. Poison is no poison, it kills only one, and the property of the gods kills even the sons and grandsons. This belief was strongly implanted in the minds of the people in those days and it went a long way in preserving the Devadaya grants.

Supervising the smooth conduct of different services in the temples required a set of people or temple officials. All the big temples had a band of officials to do various jobs connected with the temple.

There used to be servants to bring water, flowers, prepare sandal paste, sweep and mop the temple, etc., apart from a band of priests doing the various services at different times of the day and on special occasions. Apart from all these employees there used to be trustees of the temple who had the responsibility of preserving the grants of the temple. These trustees were generally local people who had no personal interest in the property of the temple, and who were economically well off.

Usually, mercantile, Governmental, and landlord elements constituted the committee of trustees. There used to be an official named Sthanika to supervise all the grants of the temple. All these supervisory elements were usually impersonal and devoted to the interest of the temple and as their temple is a product of Brahmanism and is meant to preserve the existing social setup and to prevent disruptive tendencies in society. Creating fear of God, fear of sin, and a desire for religious merit,

which would improve life in this world and the next, in the minds of people was done by the temple both directly and indirectly through its various religious, secular, social, and intellectual activities.

Thus, the Raja mudi festival of Melukote proclaimed the religious and charitable nature of Raja Wodeyar and the waving of lamps before the jadite lina at Nanjanagudu proclaimed Tipu Sultan's grants to a Hindu temple though he belonged to a different religion. The same purpose was served the names of the donors on various articles in the temples such as big bells, towers, brass or silver coverings to doors, pillars, etc, and various other articles used in daily worship. Bhaktavighras or images of royal donors, installed in the temple in prominent places served the same purpose in a different way. In short, it may be said that the temple as an institution was expected to maintain the established social order and to highlight the greatness, generosity, goodness, wealth, and power of the donor kings. The temples in the kingdom of Wodeyars did satisfy these subtle obligations towards the state.

From the above study of Devadaya grants during the period under study, we may draw certain conclusions. First, as the temple was more mass-based than an agrahara and managed by both Brahmin and non-Brahmin elements of the locality, the Wodeyars concentrated on them and created many Devadaya grants mainly in the core area of their kingdom in the early stages. Secondly, the Wodeyars were cosmopolitan in their outlook and gave grants to temples of all the three sects without any distinction, irrespective of the personal leanings of the ruler.

The Wodeyars used the institution of installing Bhaktavighras in popular temples not only to proclaim their devotion to various deities but

also to create a favorable impression among the subjects who visit those temples.

They proclaimed their grants to famous temples all over India like those at Kasi, Prayaga, Ramesvaram etc., in their inscriptions to create a feeling that they were god-fearing, pious and good, and also to highlight the unity of Hinduism and to impress that element of faith in the minds of their subjects through such grants. Thereby the Wodeyars upheld the principle that the political fragmentation of the subcontinent should not prevent, in any way, cultural integration. Sixthly, the Wodeyars and their Officers used the instrument of Devadaya grants to integrate the newly conquered territories into their kingdom.

When the Muslim population in the kingdom became politically and socially powerful the rulers started giving grants to Muslim places of worship as we see in the case of Krishnaraja Wodeyar IV.

All these show that worship in temples had tremendous appeal for the masses and the Wodeyars and their Officers made use of it, and so used Devadaya grants as an instrument of state policy to create a favourable impression about their rule in the minds of the masses.

It may also be concluded that the Wodeyars of Mysore used many techniques of preservation of Devadaya grants without which their very purpose would be defeated. But when it came to the question of restoration of such grants, the Wodeyars preferred the creation of new grants to the restoration of old ones as new grants were more effective as an instrument of state policy.

Temples of the period emerged as landlords due to the royal and other donations. Among the outstanding temples of the period, mention

may be made of temples of Melukote, Srirangapattana, Nanjanagudu, Gundlupete, Kalale Terakanambi, Chamarajanagara, Muguru, and temples in Mysore city and Chamundi Hills. All these temples acquired landed property by royal and other donations. There is some difference between the Brahmadeya grants and Devadaya grants as far as the acquisition of property is concerned. In the case of Brahmadeya, almost all the grants originated from the state and very few from private sources. Secondly, Brahmadeyas were not created out of non-landed resources. At least we do not possess examples. Hence, Brahmins always survived based on the land grants. In contrast to this Devadaya grants came from different sources. They may be grouped under 3 categories: 1) land grants 2) cash grants 3) grants in the form of articles. The donors in the case of Devadaya came from all walks of life from the king to the humble devotee.

One of the results of streamlining imams in Mysore was the establishment of the Muzarayi Department with the specific purpose of systematically organizing land and money grants enjoyed by temples in the area. As a result of the establishment of this department, innumerable temples came under the direct supervision of the state. With the support of the local people's representatives collectively called Dharmadar'sis, the state, through Amildar, regulated the finances of the administration and carried on the tradition, worship, and rituals without hindrance in a systematic manner. Above all to give proper direction to the department and officials concerned Muzarayi Memorandum was prepared.

The list showing the purpose of the donors in giving Brahmadeya grants

Sl.No.	Name of the Donor	Purpose	Sources
1.	Chamaraja Wodeyar	Permannet Celestial abode for the king's ancestors and to his lord Narasaraja Wodeyar	EC (NS) V TN 15, 339-46
2.	Do.	For the progress and welfare of the donor.	M.A.R. 1924-6 p.22
3.	Devaraja Wodeyar	1. In order that God Lakshminarayana may favour 2. To please Lakshminarayana	EC (NS) VI Kr. 65, 47-48.
4.	Do.	In order that Lakshminarayana may be pleased to bless the donor	EC (OS) XII Kfg. 33, 96-98
5.	Do.	1. Offering to Krishna 2. In order that Lakshminarayana may be propitious to the king and his father.	EC (NS) V Kn 87, p. 91
6.	Chikkadevaraja Wodeyar	Annual ceremony of king's father	EC (NS) V, My. 99 p. 209-23.

7.	Do.	Rewarding the done who performed sraddha at Gaya	EC (NS) IV Ch. 11 p. 13-17 and Mar. 1908-09 pa. 100 p. 26
8.	Krishnaraja Wodeyar	The done was the king's teacher's pet student	EC (NS) VI PP 216, p. 291-97.
9.	Do.	as Krishnarpana	EC (OS_) XII Mi. 56, p. 325
10.	Kalale Nanjaraja	for the maintenance of Brahmins families	EC (NS) V Kn. 117, p. 114-135
11.	Venkatapatyamastya	As per the wishes of his wife Kaveri who was very kind and cooperating with her husband. She was like Ansuya to Atri.	EC (NS) IV Ch. 291, pp. 177-82 and Mar 1923-58 p. 66-69
12.	Dalvoy Devarajaiah	Being impelled by God	EC (NS)V Tn 16 351-407
13.	Srinivasacharya	So that the done may pray for the well being of the family of the donor	Mar 1925-92 78

14.	Krishnaraja Wodeyar III	The done is asked to pray for the welfare of the donor	MAR 1927-7 p. 37-38
15.	Lingajammani W/o Krishnaraja Wodeyar III	For the increase of her good fortune and for the pleasure of Chanundesvari	MAR 1919- 120 48-49
16.	Subrayadas	For the sake of dharma to the king and his progeny and for attaining heavenly abode by the donor	EC (NS) V My. 4 147-48
17.	Do.	For the increase of king's prosperity	MAR 1919- 119 48

Now, we have come to the end of our study. It is necessary to present some important, broad, and general conclusions that emerge out of the present study. First, in the history of Wodeyars of Mysore, though traditionally believed to have commenced in 1399 A.D., we do not come across Brahmadeya and Devadaya grants till the beginning of the 17th century. Hence there is a gap of nearly two centuries in the history of Brahmadeyas and Devadayas. The reason for this may be suggested. The Wodeyars of Mysore before 1600 A.D. were part of the Vijayanagar Empire. Their rule, probably, did not go beyond a few villages in and around Mysore. Naturally, there were neither necessary nor resources to create Brahmadeyas and Devadayas. However, after 1600 A.D. we see gradual creation of these grants.

In this way, Brahmadeyas and Devadayas were created, proliferated, preserved, restored, and linked up with the polity of the period. They were useful instruments of state policy used by Hindu, Muslim, and Christian rulers of the period.

Through Brahmadeya villages enjoyed, to a great extent, self-sufficiency in their economic base, they had to depend upon outside markets for various commodities. Most of the Brahmadeyas of the period sustained on wet agriculture and were located on the banks of rivers, canals, and tanks.

Like wise, the Devadayas centered around temples, attracted a lot of economic activities, especially on occasions like jatras and utsavas. There were many temple towns in the Wodeyars kingdom.

Besides being temple towns they were trading centers as well. In this way, Brahmadeyas and Devadayas provided incentives to the development of the contemporary economy.

In a way, Brahmadeya villages helped to maintain social order as handed over from the distant past. In that sense they were the bastions of conservatism and tradition, practicing to some extent exclusiveness and at the same time upholding some cultural values. Without agraharas or Brahmadeyas, it was unthinkable to preserve the traditions of Indian culture and learning. In this sense, both the Brahmadeya villages and the temples played a remarkable role in the Wodeyars' kingdom of Mysore in particular and India in general. We, as inheritors of Indian culture, owe a great debt to these two unique institutions created by our ancestors.

Thus, the study of 281 years of history of Brahmadeyas and Devadayas, involving Hindu, Muslim, and Christian ruling authorities as

an instrument of state policy indicates the creation, proliferation, preservation, and restoration coincided with the origin and expansion of Wodeyars' political power and also economically acted as centers of an agrarian system integrating various economic forces and groups and at the same time maintain a traditional social order by conserving old-established cultural values through a process of learning and projecting cultural values like synthesis, peaceful, co-existence, religious toleration, and corporate life.